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# THE Spirit of Missions

Vol. LXXXV

MARCH, 1920

No. 3

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Published monthly by the Domestic and Foreign Missionary Society  
of the Protestant Episcopal Church in the United States of America,  
281 Fourth Avenue, New York, N. Y.

Entered as second-class matter July 8, 1879, at the Post Office at New York, N. Y.  
Under the Act of March 3, 1879.

Acceptance for mailing at special rates of postage provided for in Section 1103  
Act of October 3, 1917, authorized.

The Subscription Price of **THE SPIRIT OF MISSIONS** is \$1.00 per year in advance. Postage is prepaid in the United States and its possessions. For other countries, including Canada, 25 cents per year should be added.

Change of Address must reach us by the 15th of the month preceding the issue desired sent to the new address. Both the old and new addresses should be given.

How to Remit: Remittances should be made payable to **THE SPIRIT OF MISSIONS** by draft on New York, postal order or money order. One, two and three-cent stamps are accepted. To checks on local banks, ten cents should be added for collection. In accordance with a growing commercial practice, when payment is made by check or money order, a receipt will **NOT** be sent except when a request is made.

Address all communications to **THE SPIRIT OF MISSIONS**, 281 Fourth Avenue, New York, N. Y.



J. CRAIK MORRIS, D.D.  
*First Bishop of Panama*



WALTER H. OVERS, Ph.D.  
*Fifth Bishop of Liberia*

# THE MISSIONARY BISHOPS OF PANAMA AND LIBERIA

# The Spirit of Missions

VOL. LXXXV

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## THE PROGRESS OF THE KINGDOM

**O**NE problem which must be solved month by month is how best to divide our limited space among so many and varied fields of endeavor. So much of interest occurred at the last meeting of the Presiding Bishop and Council that we are tempted to forget for the time being that there is any other subject with which we have to deal. Some account of the meeting will be found on page 175. We wish in this place, however, to recall that which does not appear in the formal record of events—the fact that every member present gave evidence by his work and interest that he realized something of the great responsibility included in the glorious opportunity given the Presiding Bishop and Council by the Church.

Of necessity many questions arose and much discussion was had which bore no immediate result. If that branch of Church activity in which you are particularly interested has not yet been fully considered by the Presiding Bishop and Council, we bespeak your patience. We bespeak also your prayers that they may be granted grace and wisdom to meet the responsibilities placed upon them.

**I**T will gratify you to know that so far as the actual sale of copies is concerned the Lenten Offering (February) Number of THE SPIRIT OF MISSIONS for 1920 has been the greatest success on record. Many "repeat"

**Thank You!** orders have been received and in at least one case a Presbyterian Sunday-school has asked for and obtained permission to sell copies. The old friends were active as usual and also many parishes ordered for the first time. Copies have gone north, south, east and west; rectors of parishes, superintendents of Church schools, presidents of guilds and societies and individual men, women and children have ordered. One boy in the middle-west *telegraphed* his order! Altogether the sale has been a great success. For all of this we who have the privilege of preparing THE SPIRIT OF MISSIONS must heartily thank you, for we recognize that individual regular readers—the clergy for the most part—make it possible to reach those larger groups with the special Lenten Offering Number.

We want also to thank you for your patience with delays which were unavoidable on our part and were due to conditions peculiar to this year.

## The Progress of the Kingdom

Having prepared the issue and with the co-operation of the printers having gotten it off the press well in advance so as to reach all in plenty of time for Quinquagesima, we naturally began with the far-western orders, mailing them first and working our way east. With our facilities we can handle not more than fifteen or twenty thousand copies a day, and at this rate we were perfectly safe when the unexpected happened!—a so-called “blizzard,” which reminded those who go back so far to that of 1888, struck New York and all was still! The streets were piled high with snow, trolleys were blocked, traffic of all sorts interrupted or else terribly overloaded. Wisely enough, the city prohibited many classes of vehicles going on the streets, and soon it became apparent that those permitted could not be procured. The condition of the streets had resulted in the breakdown of many trucks and cars. Of the three which our printer usually keeps busy at all times, two trucks were broken down beyond immediate repair. It took the one which was left almost an entire day to go from the Church Missions House with a load of *THE SPIRIT OF MISSIONS* up to the postoffice and return—a distance of twenty blocks! Other expressmen and truckmen were tried, but it was physically impossible to make better time. Wisely enough, and quite properly, the government requires a rigid observance of certain rules in the handling of second-class mail. One rule is that above a certain quantity mail must be delivered by the publishers to the postoffice in sacks. This regulation applied in practically every city or town to which we mail copies of the magazine. A sack of mail is too heavy for a boy or a man to carry to the postoffice and we could not send them by subway. So it was that for about two weeks we succeeded in getting only a small portion of our daily quota to the postoffice, with the result that all late orders from every part of the country, and the entire quota for the states of Maryland, Pennsylvania, New Jersey, New York and Connecticut, were delayed. The delay was quite as trying to us as to you and therefore we appreciate the more your consideration and good nature, for we realize how hard it has been to have your copies late in delivery, which has made you readjust many of your plans.

Thank you!

**T**HE February issue of *THE SPIRIT OF MISSIONS* having to do with the special subject of the Lenten Offering, many other matters were set aside for the time being. Bishop Lloyd's decision not to accept his election as executive secretary of the Department of Missions, and Dr. Bishop Wood's subsequent election to the office, have been announced. Lloyd and it is a felicitous coincidence that as Bishop Lloyd could not undertake this work his friend and co-worker for twenty years could do so. None could more sincerely regret Bishop Lloyd's going than does the individual member of his family at the Church Missions House, and none rejoices more in the choice of an executive secretary for the Department of Missions than he.

There have come to our desk resolutions and minutes passed by this or that diocesan or parochial organization relative to Bishop Lloyd and his years of service in the general missionary work of the Church. We have written in each individual case, but we wish to state here that the limits of space preclude the publishing of these formal resolutions. Resolutions adopted by nationwide or Church-wide organizations you will find in these pages from time to time, but it is impossible, as you will see on a moment's reflection, to give space to the diocesan or purely local minute.



## The Progress of the Kingdom

**T**HE consecration and sending forth to his field of a missionary bishop is always of interest to the whole Church. It so happens that the two latest additions to the missionary episcopate go to serve the Church in the oldest and the youngest of Her missionary districts. A few weeks ago Bishop Overs started for Africa to enter upon the work in Liberia—that field which prompted the formation of the Domestic and Foreign Missionary Society. Bishop Overs follows in the steps of Bishops Payne, Auer, Penick and Ferguson. Using the work which they have accomplished as a foundation, he will direct the erection of the super-structure and will widen the boundaries of interest and endeavor in our one missionary district in Africa.

More recently Bishop Morris has gone to the Panama Canal Zone, erected as a missionary district at the last General Convention. Here we are facing entirely new problems, some of which are geographical, some political or economic. The exact boundaries of the missionary district of the Canal Zone and Parts Adjacent are hard to determine, but as the English bishop of the Falkland Islands had jurisdiction in Colombia and Panama before we built the canal, when he gave us jurisdiction over the Canal Zone, he turned over to our charge that part of the republic of Colombia which did not border on the Pacific. As the secretary for Latin America has pointed out, the task which confronts Bishop Morris is very similar to that which Bishop Brent faced nearly twenty years ago. He will have within his jurisdiction “everything from a governor-general to an untamed Indian tribe. He will have mountains to climb in Colombia higher than those in Luzon. He will have journeys in boats and journeys on horseback, nights in palmetto-thatched huts and days under the burning blue”. We hope that the men and women of the Church will follow Bishop Morris and Bishop Overs, as they did Bishop Brent, both with material help and with prayers in their new “adventure for God.”

**T**HE first, the easiest, the natural solution of a crowded condition is some readjustment enabling more to crowd into the same space. Therefore, when it was discovered that the congregation at Yangchow filled the chapel to overflowing, the obvious thing to do was to move the pews nearer together. But the additional seats gained were not enough. Soon the congregation had filled them all and the crowded condition was worse than before.

**Move the Pews Nearer Together** The story is one which you will read with interest. It was written at our request as an illustration of the way in which self-support and self-help is developed in the mission field. Very often the man who contributes to missions makes inquiry as to the response which is being made on the mission field itself. This story of one of our Chinese congregations is an illustration of the way in which those whom you have been privileged to help are endeavoring to help themselves.

Following closely upon the above comes the account of unprecedented conditions in Changdeh. The city of “Perpetual Virtue” is coming in certain quarters to deserve its name, and the development of the work in that part of China through the cordial co-operation of sympathetic authorities is most gratifying. There was nothing for the Board of Missions to do at the time than to authorize the purchase of the needed land, offered at such favorable terms. The Presiding Bishop and Council assumed this responsibility with the others inherited from the Board of Missions, and the Church will see to it that this particular obligation is quickly met.

## The Progress of the Kingdom

**I**N the light of the recent Boy Scout publicity which has attracted the attention and won the well-informed support of many new friends to this excellent organization, the account of the "Farthest North" troop of boy scouts will be read with great interest. The author of the article, at the time in charge of Saint Matthew's Church, Fairbanks, Alaska, was the scoutmaster who began and developed this particular work, and once more has emphasized the fact that on the frontier, as at home, it is very often the man of God who somehow can find time to add some local problem or work to his already overcrowded schedule, guiding and guarding the new activity until it is finally strong enough to attract the right sort of attention and support to itself. It was so in China, as those of you who read the article by Donald Roberts in *THE SPIRIT OF MISSIONS* for July, 1918, describing the work of the scouts at Saint John's University, will remember, and here is just one more example from the many which might be chosen, for in many parts of the world our missionaries are doing just such work as this.

When the national council of Boy Scouts meets the latter part of this month in New York City—at which literally *thousands* will be in attendance—you will read of their activity and demonstration. As you read take pride in and thank God for the fact that in many cases it has been the man whom you have sent out as a missionary who has linked his particular locality with the great forward movements of to-day, and, as in this particular instance, has taught his people the close association and interdependence of loyalty to God and loyalty to one's country.

**F**EW readers of *THE SPIRIT OF MISSIONS* will recall the early incidents mentioned in the brief account given of the life and work of the late H. N. Woo, the Chinese priest who died a few months ago. But every reader will agree that the simple recital of facts as Dr. Pott has assembled them is fascinating in its interest. What steadfastness, what courage, what painstaking devotion to duty! Bishop Boone, Commodore Perry, Archdeacon Thomson, Bishop Williams—how these names link one with the past! And the old dispensary which preceded Saint Luke's Hospital in Shanghai, and the building of the first railroad in China! Do not these events seem to have occurred ages ago? What changes, what comings and goings that one man witnessed! Much water has flowed under the old bridge since first he crossed it. And by the grace of God he was found faithful.

**T**HE announcement which many of you will have read in the Church press of the Reverend Francis S. White's acceptance of a call to the cathedral in Cleveland will be read with sorrow when the work of the domestic secretary is borne in mind, and with pleasure when one thinks of Cleveland, the cathedral and the diocese of Ohio. As domestic secretary, Mr. White, well known before, has widened his acquaintance, and everywhere he has gone he has endeared himself to others as he has to those of us with whom he has worked here at the Church Missions House. We do not question the decision he has made for we are sure it is right or he would not have made it. We rejoice with Cleveland and in your name as in our own we wish Mr. White Godspeed in his new work, confident that wherever he is the Church's Mission will be upheld and developed and men will be drawn closer to the Master.

**The  
Boy  
Scouts**

**A Link  
With the  
Past**

**The  
Domestic  
Secretary**



## THE SANCTUARY OF MISSIONS

**F**ORTY days and forty nights  
Thou wast fasting in the  
wild;  
Forty days and forty nights  
Tempted and yet undefiled.

Shall not we Thy sorrow share,  
And from earthly joys abstain,  
Fasting with unceasing prayer,  
Glad with Thee to suffer pain?

And if Satan, vexing sore,  
Flesh or spirit should assail,  
Thou, his Vanquisher before,  
Grant we may not faint or fail.

So shall we have peace divine;  
Holier gladness ours shall be;  
Round us, too, shall angels shine,  
Such as ministered to Thee.

Keep, oh keep us, Saviour dear,  
Ever constant by Thy side;  
That with Thee we may appear  
At the eternal Easter-tide.

—G. H. Smytten.



### INTERCESSIONS

**W**E pray Thee—  
That Thy blessing may  
rest on Bishop Overs and  
Bishop Morris as they enter upon  
their new work. (Page 133.)

That the bishop, the archdeacon  
and the other missionaries in  
Cuba may be blessed and sustained  
in their work. (Page 137.)

That the work which is being  
done among the students of Japan  
may be guided by Thy Spirit.  
(Page 155.)

That the bishop of Wyoming  
may receive sufficient workers and  
adequate funds to care for all  
parts of his district. (Page 159.)

That the Church at home may  
fully accept the opportunity offered  
in Changdeh. (Page 163.)

That we as a Church may faith-  
fully serve our foreign-born  
neighbors. (Page 173.)

### THANKSGIVINGS

**W**E thank Thee—  
For the consecration  
and sending forth of  
Bishops Overs and Morris. (Pages  
130, 133 and 169.)

For the spirit of self help, and  
the zeal and effort shown by the  
members of Emmanuel Church,  
Yangchow. (Page 145.)

For the happy, healthful work  
being done for and among the  
young men of Alaska. (Page  
149.)

For the life and work of the  
Reverend H. N. Woo. (Page  
171.)

For the work which Deaconess  
McNulty and her associates are  
doing in Thy name. (Page 189.)



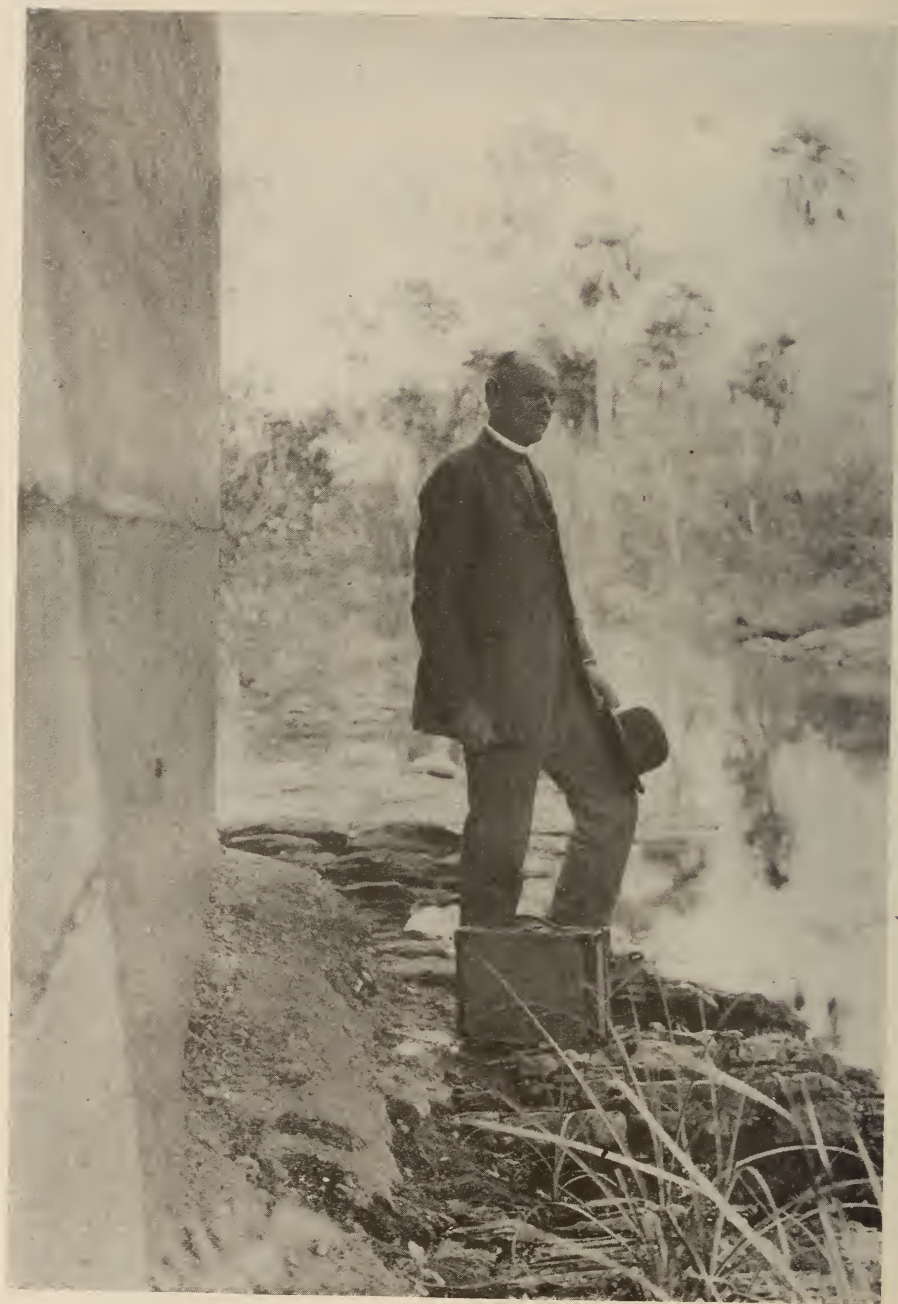
### PRAYERS

**A**LMIGHTY God, the giver  
of all good gifts, who of  
Thy divine providence hast  
appointed divers Orders in Thy  
Church; Give Thy grace, we  
humbly beseech Thee, to all those  
who are to be called to any office  
and administration in the same;  
and so replenish them with the  
truth of Thy doctrine, and endure  
them with innocence of life, that  
they may faithfully serve before  
Thee, to the glory of Thy great  
Name, and the benefit of Thy holy  
Church; through Jesus Christ our  
Lord. *Amen.*

**A**LMIGHTY and everlasting  
God, who hatest nothing  
that Thou hast made, and  
dost forgive the sins of all those  
who are penitent; Create and  
make in us new and contrite  
hearts, that we, worthily lament-  
ing our sins and acknowledging  
our wretchedness, may obtain of  
Thee, the God of all mercy, per-  
fect remission and forgiveness;  
through Jesus Christ our Lord.  
*Amen.*







ARCHDEACON STEEL ON A TRIP

*An anxious moment—how can he cross?*





A GUAGUA IN A CUBAN STREET

## A TRIP DE LUXE IN CUBA

*By Archdeacon Steel*

**M**ANY moons have waxed and waned and much water has flowed beneath the bridge since the readers of *THE SPIRIT OF MISSIONS* have taken a trip with any of the workers in Cuba; but this is not because the workers are not making the trips. Whether he be bishop, archdeacon or local worker, the missionary in Cuba travels like the Wandering Jew. Estimating distances by the time consumed in travelling, it is as if one man lived in New York and had missions in Albany, Boston, and Elmira; and another lived in Philadelphia and had missions in Washington, Pittsburgh, and Harrisburg; and others in like proportion.

The island of Cuba is large or small as you look at it. Imagine the state of Pennsylvania stretched out so that one end of it should lie on New York city and the other on a point about

half way between Detroit and Chicago—so much for the largeness of the island. Then imagine that it could be cut in two parts; one of these might be put into Lake Michigan and the other into Lake Superior. So when one is talking to Cubans and wishes to impress upon them the size of the United States he makes use of the latter illustration; but when a fond mother in the home land writes a letter to the archdeacon asking him to please “step out some afternoon” and see her son who is now living in Santiago and try to get him to make his early communions in Havana, one makes use of the former and informs the good mother that the distance from Havana by rail to Santiago is twenty-four hours when the train is on time.

So the work here is a story of constant travel, and that in various vehicles, and under divers conditions.

## A Trip De Luxe in Cuba

It may be in an automobile *guagua*, or omnibus, along a road inches deep in dust, thick with other automobiles and various kinds of vehicles all the way down to the great ox-drawn *carreta*, or two-wheeled cart, loaded with sugarcane or with groceries for some far-away country store. The chauffeur may take it into his head to race with a *camión*, and having passed the other machine he may twist his head nearly off in the effort to watch the other driver in the rear, paying no attention to what is in front of him, dashing along at the rate of twenty miles an hour in the blinding dust, amid the great throng of speeding vehicles, saved only from utter destruction by the size of his own machine and the dexterity of the other drivers. Or again, as I have seen it, you may be in a similar *guagua* automobile, racing along at a rate of thirty miles an hour, while your driver, holding a wriggling dog under one arm, will manage the great machine with one hand, at the imminent risk to the life of twenty or thirty passengers.

Your trip may take you to the Isle of Pines where for a day you will "hustle with a hustler", gliding swiftly in his automobile seventy miles over the smooth red gravel roads and holding services in five places. You may go over to the island in a beautiful little steamer with twin screws; but you may have to return in a small schooner taking four days and nights to cross the ninety-mile stretch of water between the Isle of Pines and Cuba. In this latter case you will discover that the accommodations on pig-carrying schooners are rather imperfect and the food unpalatable.

If you go down into the interior of Cuba, you may travel first class in a car with rattan-covered seats and springs, and a buffet service, or it may be second class in a car with wooden planks as seats, which have no soft side, seek however carefully you may, and your companions, in addition to

"all sorts and conditions of men", may be "fowl of every description that tieth under Heaven" and dogs and pigs as well. The challenge of the fighting cocks in muslin bags will ring out clarion loud above the noise of the rushing train, and if the pigs do not add their squeals to the chorus it will be because their mouths are fastened with a string and they cannot. Your train may be drawn by an oil-burning locomotive which will lope along over the uneven track at a rate of twenty-five miles an hour, and when you arrive safely at your destination you will wonder how it could have happened!

Or it may fall to your lot to make a trip of from ten to forty miles on horseback or muleback, or in a lumber wagon over, not a road, but a mule trail, wading rivers, dodging creepers and thorny branches of trees, threading your way single-file late at night through the jungles, the way lit only by a match struck for the lighting of a cigar, or cigarette, or the glow of the cigar itself, or the wonderful phosphorescent light of the great fireflies dancing in mystic maze amid the heavy leafage of the tropical jungle.

Come, let us take a "Trip de Luxe" with the bishop and the archdeacon.

Let us start from Havana. If you wish to have "the ride of your life", take a Ford to the station, give the driver forty cents and tell him that you are in a hurry. Imagine a flying machine skimming along the surface of the city streets, just touching them often enough to enable it to have steering force so as to dodge a thousand other flying machines doing the same thing, darting about like little black bugs on a summer day. If you arrive safely—and probably you will—you will make up your mind to have your life insured against accidents as soon as you get back from this trip.

You can also go to the train on a street car, or you may walk. In case you do this last, you may pass by a building, apparently a private house,



#### AN AUTOMOBILE ON THE ISLE OF PINES

*This is the Reverend W. E. Decker, who "hustles" from one widely-scattered mission to another in the Isle of Pines by means of his automobile*

through the open windows of which you will hear a curious noise. A hive of bees is nothing to it; the sound of a planing mill is sleep-producing with its musical drone, but this is distinctly irritating. It is just a public school. Look in through the bars of the front window, and you will see the children in all sorts of attitudes, standing up, walking and running about, sitting on the desks, all talking at once, a class at one end of the room trying to recite, two or three at once all shouting at the top of their voices, and from time to time the teacher, probably a woman, sitting in a rocking chair, shouting at them in order to make herself heard. This is a great contrast to one of our Church schools where all things are done "decently and in order".

You will find the railroad station a very excellent building, and the motor trucks with their loads of baggage and mail gliding hither and yon will quite remind you of one of your own great cities. The train will probably start on time, and it will pass out of the

city on an elevated track, around the upper end of the harbor, in which, resting at anchor or lying at the docks, will be vessels from every part of the world.

Cuba is a country of curious contrasts:—one may see palaces with every modern improvement, and hovels made of four or six posts set in the ground, thatched and sided with palm leaves; in village streets the naked children are playing in the dirt like animals, and yet these same children may sally forth from their hovels decked out in all the finery of a children's fancy ball, painted and powdered and all covered with fluttering pink ribbons. While they were bathing and dressing for this, probably they had to thread their way amongst dogs and cats and chickens, and push aside the pigs, all of which live in the same house with them.

You will be astonished to note the delicate and beautiful politeness and courtesy that characterizes almost every one of these little children, no



## A Trip De Luxe in Cuba

matter how poor they may be. They may be afraid of "el Americano", but your smile will as surely evoke an answering smile as "face answers to face in a glass", and a request for service proffered them by you will be taken as a favor granted them on your part.

You will see noble and dignified men and women passing in their automobiles along the crowded streets of the city, and there are learned and renowned professors in the schools and the university; and you will see young men flying kites and spinning tops with little boys, or alone, on the streets. More than half the inhabitants cannot read.

So then as we pass along on our journey let us look out of the window and see what we shall see.

Never mind the scenery this time, for we have frequently described that, but over in that field you will see a plough such as must have been used in the times of Elijah and the prophets—just one long beam, slightly bent in one place, with a stick digging into the earth and scratching it, as two or four oxen drag it along. They take one slow step after the other with such deliberation that one wonders if they ever will "get there"! Just beyond we see a modern up-to-date gasoline-driven gang-plow moving rapidly across the field, making ready for the planting or setting of a cane-field that shall go on producing sweetness ten or twelve years without renewal.

Here and there we see a few hovels, lit at night with kerosene lamps, candles or acetylene, and a little further on there is a great *batey*, or sugar-mill, it and all the houses around it, even the most miserable and wretched, brilliant with electricity. See that automobile dodge that ox cart, while the passenger hydroplane arriving from Key West roars along upon its way to the city harbor!

We left Havana at ten a. m.; at noon we may have a luncheon served

in our seat on a narrow movable table about fourteen inches wide, but we must not be surprised or annoyed if the liquids served escape from their dishes, or the bottles tip over and spill their contents over our persons.

It is now approaching evening; the sun has set; the bishop looks at his watch and remarks "It is just 5.45; how soon it gets dark here! In half an hour it will be quite dark." The days of prophesying are not yet gone. The bishop is a prophet, although an unconscious one. At 6.15 we arrive at Sagua la Grande, a city of perhaps eight thousand population, and usually fairly well lighted with electricity, but it is as dark as Erebus. What has happened? Out of the darkness peers the face of our minister in this place. He is very apologetic. It was not his fault, "but yesterday the electric plant burned; such a pity that it had not occurred later so that we might have had the services to-night, but it will be impossible under the circumstances." So we follow his lead to the hotel. The streets are very dimly lighted by lanterns hung from the houses that are on the street corners. The light is so dim that it barely serves to reveal the darkness.

A servant holds a candle while we register, and then, being also the "chamberman", he conducts us to our "roosting place". Such it surely is; "we go up one pair of stairs, and we go up two pair of stairs, and we go up three pair of stairs", eighty-one steps, count them, and if there are not also eighty-one varieties of steps, various in height and length and width, it is because this house is comparatively new.

Out on to the roof we go, and looking up we see all the glory of God declared by the arching heavens, and His handiwork shown in the glittering firmament. The lights of the lower world having been dimmed, the shining of the upper lights is now made manifest most wonderfully!





A WAYSIDE HOME IN CUBA

The door is opened by the light of a fat candle, and we are ushered into our habitation by the same light. The fat candle is set on the glass top of the bureau, and we take a look around to see that all things are prepared. Nothing is ready, so we have to send the "chamberman" out for towels, soap, and matches, as well as sheets and pillowcases for the beds. The hotel is so full that we could not get a single room for each person.

The "chamberman" returns and with a great flourish takes off the sheets and pillowcases, replacing them with newly-ironed, if not freshly-washed ones. The pillow is a bolster stuffed or packed with tow. We are fortunate, for there is a comforter on the springs by way of a mattress. Many times there is nothing but the woven wire and a sheet, and when one occupies that sort of a bed he looks like a waffle in the morning!

The rest of the bed-making must be done by the occupant; the one who occupies the bed has to make it, after the putting on of the lower sheet. In this case there is another sheet, and

the thinnest of cotton blankets by way of cover.

Well, let us wash our faces and then go out to get something to eat. . . . Ah! but there is no water! We may wiggle the spigot as much as we please, there is no water, and we so dusty with the day-long trip! We call the "chamberman" and ask him if he will bring us a pitcher of water. He looks dumfounded and very sad; he is really very sorry, but it is not his fault. He is sorry to the soles of his carpet slippers, but there is no such thing in the house! So we have to content ourselves with a dry rub off, and then we start down the long reaches of steps into the lower regions and again pass along the streets, which resemble Goethe's "thirty years" in that they are "dim and dirty". We find a *fonda*, or restaurant, and recognize it by its smell, which is not unsavoury. It is lighted, although dimly, and we get a fairly good meal, reasonably well prepared.

Reading and visiting being prohibited by the conditions we return to our hotel and again climb the three

## A Trip De Luxe in Cuba

staircases, and after another wondering look at the glorious heavens retire for the night:—but not to sleep if we are cold-blooded. Here in the winter the nights are cool to coldness, the temperature sometimes falling as low as plus 43, and with a fresh breeze blowing in through the open windows, and with practically no covers on the bed, one feels the cold. So, there being nothing else to do, one gets up and dresses again all but the shoes and lies down on the bed and so passes the night. Very early in the morning there is a slight flow of water so that we may at least wash our faces, before we sally out for breakfast, which will consist of bread and coffee.

The chapel in which the services are to be held is just a room arranged as such in a private house. Do not be shocked to see paper flowers, and altars that have a cheap and tawdry look; they are the work of the people and represent a real sentiment, and are the best they can do. The people here, as in all our Cuban congregations, are very poor, but they are devoted to the Church. As a rule they are not musical but they “praise God with a cheerful noise”. We shall have two consecutive services here this morning, one for the Spanish-speaking congregation, and the other for the English-speaking people, of whom there are a few connected with the railroad and the Royal Bank of Canada. The work here is in charge of an ex-Roman priest under the direction of the archdeacon of Havana.

After luncheon we leave at noon for Los Arabos, nearly sixty miles away in the direction of Havana. We are 200 miles away from Havana now. After a journey of three hours we arrive, and at the station are perhaps forty people, mostly children, assembled to welcome the bishop. They gather about the clergy and escort them to the house in which our devoted deacon lives. By accident the bishop takes a seat in the centre of

the room and the people all arrange themselves around the walls of the room and sitting down gaze at him silently and affectionately. The archdeacon is in a corner talking with some of the young people. The wife and the daughter of the clergyman serve everybody with a little sherry wine. The bishop proposes the good health of the clergyman, and success to his work.... After a time the people leave and the clergy go to the hotel.... Here, the first service is on Sunday night, at which a class is confirmed, presented by the minister of the mission. The bishop reads a sermon in Spanish to the people, which is listened to with great attention. The congregation is well behaved and reverent and at the end of the service they all leave the chapel and await the bishop outside the front door for their greeting.

This building was erected from the offerings of a Sunday-school in the United States and it has been the centre of a very prosperous work. We sometimes call the deacon in charge of this work, *John the Baptist*, because he baptizes so many children in the course of every year. His average for the last ten years has been about 120 per year. He travels all over the country round about, carrying the ministrations of the Church, gratis, of course, to hundreds of country people, in addition to those in the village where he lives. Not a man of great learning, he may remain always in the diaconate, but there is no one in all Cuba who does a more faithful or efficient work than the Reverend Sergio Ledo of Los Arabos.

Monday morning.... a Celebration of the Holy Communion on Monday morning? Will any one attend? Well it is down on the programme, and we shall see.... At an early hour the little bell tinkles out the signal that in half an hour the service will begin.... fifteen minutes later it tells us that we have only fifteen minutes in which

## A Trip De Luxe in Cuba

to get ready....and finally, on the hour it calls once more, and the service begins, in the presence of about thirty communicants! Think of it! A little country village, of perhaps a thousand people, a mission with about one hundred and fifty confirmed persons reported, Monday morning, working people, and one-fifth of all the reported confirmed people present and receiving, Cubans all! Are missions to Cuba worth while? Think of the continuous good work started by that Massachusetts Sunday-school as represented by Trinity chapel in Los Arabos.

At ten o'clock we leave for Colon, about twenty-five miles distant, where we have two services announced. This mission also is under Mr. Ledo's direction, and the services are held, as in too many cases, in the *sala* of a private house fitted up as a chapel. I say too many cases, for the rentals we have to pay for all these places in the course of ten or twelve years would pay for the erection of almost as many chapels, while at the end of the ten or twelve years we have paid out all this money and we have only the spiritual results of the work in them to show for the outlay. Those indeed are worth while, and worth all the outlay, but is it good business? Enable us to build permanent chapels and churches and rectories, and *then* note the results!

We are at the dinner table, having just finished our evening meal. Again the good bishop takes out his watch and says "It is just six o'clock, and we shall have plenty of light to-night." Ah! good bishop! We praised you too soon! Hardly are the words out of his mouth when every light in the hotel and in all the city of perhaps 10,000 people is extinguished!

In Sagua la Grande the light plant burned, but here it is "just one of the frequent breakdowns, and we do not know when the light will come again." So in due time our little procession,

consisting of the missionary and some members of his family and of the congregation as guides, followed by the bishop and the archdeacon, wends its way to the chapel-house, where we find a good acetylene plant and quite sufficient light, and a congregation filling the room. This time the sermon is by the archdeacon, in Spanish, from brief notes, and again the people listen intently.

Again we wend our way through the streets, and at the hotel we have more fat candles for light.

On Tuesday morning there is a Celebration in the chapel-house or house-chapel, as you like, and a large congregation is present. This present work was very recently begun, but the fruits are already appearing.

Taking a morning train—which happens to be only an hour late from Colon—we arrive in Havana late in the afternoon, but in time for dinner. There were no mishaps on the way, but the next trip, made by the archdeacon one month later, was marked by the killing of a horse and the derailling of the locomotive, but no more serious casualties.

Let us hope that the good readers of THE SPIRIT OF MISSIONS may care to take another trip in Cuba, personally conducted by an archdeacon and as a guard of honor to the bishop of Cuba.



"THREE KIDS" ON THE ISLE OF PINES



影攝體全念紀週十會公聖州揚



TENTH ANNIVERSARY CELEBRATION AT YANGCHOW, MAY 1, 1918

*The above is a literal translation of the Chinese characters. At this meeting the movement to build a church was begun*



# HOW THE NEW CHURCH FUND OF YANGCHOW GREW

*As Told by the Reverend B. L. Ancell*

THIS station of the Shanghai mission is just halfway between two tenth anniversaries:—that of our arrival in this city, and that of beginning work in our own compound. It is a fair time to check up and gauge how things have gone.

The first thing that stands out is the fact that the school part of the work has outstripped all else. This is not a misfortune, but has one unfortunate aspect—it looks as if we considered the school the more important. The church appears to be an appendage to the school, not as it should be, the school the auxiliary to the church. This was called to my attention by the bishop several years ago, after my last furlough, when I was able to enlarge Mahan School. But what to do about it? That was the question. The answer was obvious: build a church to correspond. But we hadn't the money, and little chance to get any until next furlough, still six or seven years off. But to keep the idea alive, I began back in 1914 to set aside certain sums as they became available, as a nest-egg for a church fund. It kept growing, as I was able to add a few dollars every now and then, until by the summer of 1918, after four years, the fund had grown to about \$250 (Mexican).

All this time the parish services were being held in Mahan School, at first in the assembly hall. Then when in 1913 we built Emmanuel Chapel of Mahan School, the gift of Emmanuel Church, Richmond, Virginia, we used that as the parish church. It seated 240; we had only eighty-odd pupils, so it was quite adequate. Steadily, though, both school and parish were growing.

I won't go into details about that, but pass on to May, 1918, when we held our tenth anniversary celebration. At that time we suddenly realized that we had *filled up*; and when it became a question of inviting some outside friends to celebrate our anniversary with us, we could not accommodate them in the church! So we had to hold the service in the assembly hall (still of Mahan School).

It was just at that time, I believe, that our congregation waked up to a realization of the situation. We were cramped; root-bound; simply could not grow. Something had to be done, and the question of *what* should be done was answered by a unanimous, "We must have a church." At once a committee was formed, and that committee has done great work. They first set out to double the \$250 that I had accumulated, to make \$500. Then they found they liked the work, and set their aims at \$700 or even \$800. When they got that, they began to talk about a thousand dollars. And when they got that, they immediately decided to go on to the amount of \$1000 in gold, so that when I went to America I might tell their achievements in terms that needed no explaining. And they have done it! I send a photograph of the bank record. And all this was raised by direct personal giving; not by holding entertainments, etc.

In the meantime, how have we been managing for church services? Well, first we moved the pews nearer together, and added one more on each side; fourteen more provided for! But when school opened with still more pupils, we had to stop the day school

Signature *O. C. Ansell*  
 Hongkong and Shanghai Banking  
 9, BROADWAY

SAVINGS  
 In Account

Dr. *B. L. Ansell*  
*church*

Folio *14*  
 Corporation, Hongkew Sub-Agency,  
 SHANGHAI.  
 BANK OFFICE.  
 Current with

*Building Fund* Cr.

Date.	Amount.	Paid in.	Withdrawn.	Balance.	Received.
1914	<i>Dollars two</i>				
app. 1	<i>One hundred</i>	\$ 102		\$ 102	<i>work</i>
June 25	<i>Fifteen</i>	15		117	<i>work</i>
do	<i>Interest</i>	81		117 81	
Dec 2	<i>Forty</i>	40		157 81	<i>do</i>
31	<i>Interest</i>	2 30		160 11	<i>W.</i>
May 4	<i>Seventeen 60</i>	17 60		177 71	<i>W.</i>
June 9	<i>Ten</i>	10		187 71	<i>W.</i>
30	<i>Two</i>	2 80		190 51	<i>W.</i>
Dec 31	<i>"</i>	3 25		193 76	<i>W.</i>
1916					
Feb 8	<i>Fourteen 01</i>	14 01		207 77	<i>W.</i>
	<i>And</i>			\$ 207 77	<i>W.</i>

Dr.

Cr.

Date.	Amount.	Paid in.	Withdrawn.	Balance.	Received.
1916			<i>Forward</i>	207 77	
June 30	<i>Two</i>	3 57		\$ 211 34	<i>W.</i>
Dec 31	<i>"</i>	3 70		245 04	<i>W.</i>
1917					
June 5	<i>Twenty seven 72</i>	27 72		242 87	<i>W.</i>
30	<i>Two 00 34 00</i>	3 75			
Dec 31	<i>"</i>	4 31		\$ 250 93	<i>W.</i>
1918					
June 30	<i>"</i>	4 37			
Aug 31	<i>Twenty 35</i>	20 35		\$ 270 65	<i>W.</i>
Oct 28	<i>One hundred</i>	100		370 65	<i>W.</i>
Dec 31	<i>Twenty two</i>	32			
1919					
Jan 8	<i>Two hundred and twelve 58</i>	212 58		\$ 412 97	<i>W.</i>
April 8	<i>One hundred and seventy eight 38</i>	178 38		\$ 625 57	<i>W.</i>
June 30	<i>Three 79</i>	3 79		803 95	<i>W.</i>
July 2	<i>Two hundred and twelve 02</i>	212 02		1071 76	

AS TOLD BY THE BANK BOOK

## How the New Church Fund of Yangchow Grew

pupils from attending the main services, and limited them to an afternoon service at the preaching hall. That did quite well for a while; we had plenty of space for several Sundays. Then it began to be stools in the narrow aisle. Then when the bishop was coming in June, I moved up the pews toward the choir, leaving no space at all between, and thus got in another pew. But the people have kept on coming, and crowding, in spite of the fact that we never ask outsiders to come to our morning services.

So by one means or another, we have kept on. But it is not desirable, it is not right, that we should thus root-bind ourselves. We need transplanting into a bigger vessel. Well, what is the answer to that? The an-

swer is, that our people having done their best look to you now to give us the rest, give us a church in which we can worship and in which we may have some chance to really test our own capacity for growth. It is exactly that. I cannot possibly tell you what our prospects are, until we get some place for a test. I only know that hitherto we have rapidly outgrown everything that has been provided, in both church and school; and that the life that has been working up to that is young and vigorous and healthy. If you will give us a church for four hundred I assure you that it will be filled in a year, and if you make it six hundred, I pledge you it will be filled before I come to America again five years hence.

### *As Told by the Reverend S. C. Kno, B.A.*

THE idea of contributing toward our New Church Fund was taken up again in June, 1918. A committee of five was formed in the following month. With very uncertain prospects they commenced to work. The result in the first three months was not as satisfactory as we had wished. But the securing of \$100 from the Kiangsu Woman's Auxiliary through the efforts of one lady gave the campaign a new impetus. At the end of a year \$200 was turned into the hands of the priest-in-charge. Before March, 1919, was out a further sum of \$250 was obtained. Between July and September a further addition of \$50 was made. In September, as a loving gift for Dr. and Mrs. Ancell upon their departure on furlough for the United States, Christians and non-Christian friends, teachers, students and servants contributed \$130 toward this fund. So in all \$980 was raised. The original deposit, as secured by the first campaign four years ago, amounted to \$250. Counting the interest on the

total deposit we have by the end of September, 1919, in the bank \$1260 Mexican.

A few interesting things must not be forgotten in this short account. Our Sunday-school had forty boys who were mostly very poor. Every Sunday they each contributed a few cash; the poorest gave even one cash, not quite a mite. At last Christmas they thus aggregated 2600 cash, equivalent to \$2. This sum they reverently voted to be given to the New Church Fund.

Thirteen girls whose ages ranged from seven to thirteen formed a branch of the Junior Auxiliary. They too gave three dollars.

A baby of four months of age contributed \$2 by her mother out of the money set apart for her by her parents.

The most liberal Christian giver gave \$50. The most earnest subscription-solicitor obtained \$151.

This is a brief story of how the Yangchow congregation raised \$1000 in fourteen months.





THE CAMP IN THE WOODS

*Note the "roosts" in the trees*





READY FOR A WINTER HIKE

## SCOUTING IN ALASKA

*By the Reverend H. H. Lumpkin*

**H**OW does that strike you, boys, for a subject? For probably some of you boys who read this will be scouts, and perhaps also you have not known that even in far-away Alaska, which doubtless you think of as a land of ice and snow, there is a group of scouts, affiliated with the same organization with which you are affiliated, and doing the same work which you are doing, and trying to live up to the same laws under which you are living.

Want to hear something about them? I don't mind, but what do you want to know about? What's that? About bears? Well, I can tell you something about those too. For more than one of my scouts have shot at bears, and at least one of them has killed one. A big black one. Yes, just before I came out of Alaska, one of the scouts was up on his father's

ranch, *all alone*, when he saw and heard something moving in the thicket. All alone, mind you. So he ran back in the house, got the rifle, and ran out into the bushes, and there, *right there*, he came face to face with Mr. Bear. Now what would you have done? Well, he did what he went to do. He pulled up and fired a shot into Mr. Bear. And the bear didn't like that and started off for the woods. But that did not suit the scout, and so he followed right behind and pumped some more lead into the bear, and when his father came up that evening he found him calmly skinning his bear and getting the hide ready to tack up to dry.

But that is not all. Bears are not the only big things that wander through the Alaskan woods. There are caribou and moose. Great big moose, and some of my scouts there



THE CAMP ON THE EDGE OF THE LAKE

have killed several. Think of it. Great big moose that furnish meat for all the winter, because oftentimes it is not easy to go to the meat market and get meat. For example, one of the scouts killed a caribou when he was over in the Circle country. That was better than going down to the meat market, for the meat market was some two or three hundred miles away. How would you like for mother to say, "Son, run down to the meat market two hundred and fifty miles from here and bring home a steak for supper." Some job!

That troop of scouts in Fairbanks has been in existence for five years now, and I trust will be in active and energetic existence for five more. They started out with just a few boys in their membership, but now when a boy gets to be twelve years old there, he comes and applies for membership in the scout organization. They have had some good times together—hikes and tramps and camps. And then they have done a great deal of community work, and of work for the government. Suppose I tell you of the times they have had on trail or

camp, and then tell you of their work for Uncle Sam.

Their first camp was held the summer after their organization, and they went some twenty miles from the town in which most of them live. Now to go twenty miles away from town there, means to get out into the wilderness. Why, right near our camp, we could see the tracks of bear and moose, and in the stream by which we camped the big salmon were jumping all day long, as they went up the river to spawn, and not far away from our camp, we could find the little lakes with wild ducks on them, and the tracks where the big moose came down to drink and to wade in the water when the mosquitoes got too bad. For we had mosquitoes too. Lots of them. One thing about that camp, which is perhaps unfamiliar to most of you boys and girls, is that it was never night. The sun rose about two a. m., and did not set until nearly eleven p. m. The first night in that camp, as often happens, the boys were restless, and so at *two a. m.*, the scout-master got busy, called all the boys together, and put them to work making



FISHING IS GREAT FUN

camp. You may believe that next night they did not need any rocking. But that camp was fun, even if they did not have the best of things to eat. The boys named the camp "Camp Po'grub" because of the food. And that was not making fun of the food, but just telling on themselves. For *they* did all the cooking. At that, they had some good food. But they did not mind much if a few hot cakes fell over in the ashes if they tried to flap them in the most approved style. They just went ahead and ate them. For camp life makes anybody good and hungry, so that you are willing to put up with little things like poor grub and sand in the dishes.

What good times we had! Up early in the morning, then prayers and physical exercises, and then wash up for breakfast. Then the committee of the day would get breakfast, and the ones in charge of washing up would wash up. Then the boys would get out and fish for the day's food, or else go berrying, or take a hike off into the woods. One day a group went with the scoutmaster down to a

big patch of blueberries, and got a whole five gallons. How we did enjoy them! But we could have found more had not a big bear been in there and cleaned out some of the best of the patches. We found where he had been, and how he had scooped them up with his big paw. But we did not look for him to see if we could shake hands.

Ten days we stayed in this camp, and then the time came to go. And then we found that on account of the water dropping, we could not get the motor boat up to where we were camping and load our equipment. We found that we would have to relay some of the stuff down in small boats, and that some of the boys would have to walk. They started. But they did not get far before they realized that they were lost. Lost! What an awful calamity! But that was not all. They did not have much to eat. And for six whole hours they wandered around until by following the course of the sun, and other signs which a scout knows, they got back to the river and then they were all right. But





THIRTY POUNDS—AND THEY ATE IT ALL AT ONE MEAL!

## Scouting in Alaska

as soon as they reached the river it was not long before they were at the new camp, and eating a good dinner as all tired scouts should know how to do.

Another camp these scouts took, was to a place some fifty miles from the town they lived in, although not fifty miles from a town of any kind. But they camped on a beautiful stream, clear and cold, and full of salmon. The camp was notable for the good food they had, as they took a cook along. But poor fellow! He certainly earned his salary. For he was the last one to get to bed and the first one up each day, and the boys left no scraps. They just ate everything. Why one day, one of the boys speared a big salmon, and the boys ate it all at one meal, and it must have weighed all of thirty pounds. What do you think of that? That was in addition to bread, and vegetables, and butter, and cocoa, and a dessert of some kind, rice cooked with raisins, or something like that. At that camp the boys had a good time also. Each day was filled with something that boys like, sometimes having water tilting, another day having a game of scouting, and different games for different days. For example, there was a game they were fond of called "Johnny Ride the Long Horse". Ever

tried it? Well, one boy puts his head down and clasps a tree or solid post with his arms. Then six or eight in order, depending on the number on each side, clasp him around the body, and duck their heads. Then each boy in turn on the other side, takes a running start, and leaps on the first bunch of boys as far as he can, and tries to stick. If all of the side leaping get on and stay on, they win; but if they fall off, then the first side wins, and has the turn at leaping on. Its a great game, if you don't weaken.

But I must tell you something of the work done by the scouts of Fairbanks for Uncle Sam. First came the Red Cross work. There was, for example, an issue of one of the papers in Fairbanks for the government work, gotten out by the women of the town. The scouts undertook to deliver the copies. So all one afternoon and evening, with the thermometer at fifty-five below zero—it was in December—these scouts worked, and delivered the papers. Then they were at the call of the Red Cross for delivering yarn and collecting knitted work, and any work of that kind that the government might want done. Many of the scouts had war gardens, and thus learned to help Uncle Sam. But perhaps their best work was done in the Liberty Bond



WITH DOG TEAMS IN THE WINTER



#### THE PARADE FOR THE THIRD LIBERTY DRIVE

Drives. The first one that they could get information about in time to get to work, was the Third Liberty Drive. They got into it in good style. First they determined to have a parade. And they had one, floats and all, even though the day in April on which it was held gave us a driving snow storm. The ground was covered, and the air was full, as you can see. But the parade went forward. One of the principal floats was one with the girl friends of the scouts representing the Goddess of Liberty, Red Cross nurses and war workers, and then there was one representing a destroyer, named "Liberty B, Number 3". The next day the scouts sailed in and by the end of the first day's work had sold about thirty thousand dollars' worth of bonds, and by the end of the drive had sold about *sixty-nine thousand dollars'* worth. Some work, was it not? And so it was in each drive, many boys winning medals. Why, in one drive, eighteen scouts qualified for the government medals. Several also won medals for selling War Saving Stamps and Thrift Stamps. And what is per-

haps most remarkable, it is said that the Fairbanks troop furnished the youngest man in the whole United States army, for one of their number who went outside came back from the service overseas when he was just *fifteen years old*.

It's a great life among the scouts in Alaska. They get a good chance at outdoor life and work. Sometimes more than they want. They all love the outdoor life though, and many of them are fine on the trail or in camp. They know the woods instinctively and know how to take care of themselves. They could easily pass examinations in cooking, though perhaps not so expert in some of the other lines of scouting. But if any of you scouts from the States go up to Alaska, I think that the Fairbanks troop would be glad to have you come and would show you how in Alaska scouting stands for the same great principles that it does in the States, and also how in Alaska being a scout is being a member of a mighty good organization and knowing how to have a mighty good time.





THE DOSHIKWAI, TOKYO

## THE DOSHIKWAI AND SAINT TIMOTHY'S CHURCH, TOKYO

*By the Reverend J. A. Welbourne*

THESE two institutions, the *Doshikwai* and Saint Timothy's Church have had practically a contemporaneous history, a history of some seventeen years now, and they both show what you can do by just beginning, even though you have very little to begin on.

The *Doshikwai* was started by the Reverend Barnabas Tokutaro Sakai, a graduate of Harvard University and the Cambridge Divinity School, with money raised among his friends in Boston and elsewhere. It is, I had better state, a dormitory for students of the Imperial University in Tokyo, Japan's leading educational institution.

There seemed to be need for such a dormitory as the five thousand students live almost entirely in boarding-houses, not in the least like our boarding-houses kept by nice ladies, but huge buildings of many rooms, where the influence is often bad and the student is left to himself, with no social life outside of college hours. In starting the *Doshikwai* there was also the hope of making some little Christian impression upon a student body known to be indifferent, if not antagonistic, to Christianity. The prospects were not very encouraging. There were almost no Christian students or professors at that time in the Uni-

## The Doshikwai and Saint Timothy's Church, Tokyo



SAINT TIMOTHY'S CHURCH, TOKYO

versity, and it was thought to be of no use trying to convert University students; that one must get hold of them earlier to make Christians of them. However, Mr. Sakai persisted, the work outgrew the experimental stage and there were always young men anxious to enter this Christian hostel. It was some years before any were baptized, but the idea that it was impossible to get a University student to become a Christian happily proved false; indeed the work was begun in the faith that it *was false*.

The *Doshikwai* has gone on for these seventeen years and has proved itself one of the most valuable Christian agencies in the *Sei Ko Kwai*. It may be called a Christian fraternity, for it combines the activities of a religious society with the good points of the fraternity of an American college. There is a distinct religious atmosphere in the place. Morning prayers are held every day, the students leading in turn, and every Friday night there is a religious meeting. At this there is sometimes an outside speaker, at other times it is just a gathering of the household, the students speaking their thoughts in a wonderfully frank manner and praying extempore in a way few American students could do. I have often been struck by the deep

religious feeling and ardent sincerity shown in these talks and prayers. The faith that is in the heart of these young men will, I feel sure, show itself in their lives as they go out into the world.

One realizes afresh the divineness of our religion when one sees how some of the great truths of Christianity have found lodgment in the minds of these Christians of but a few years.

One of the best features of the *Doshikwai* life is the part the graduates play, for in the Japanese a *Kwai* is first a "society" and afterwards a "meeting place" or home for the society. *Doshikwai* means literally "The Same Thinking Society," though it may be called "The Fellow Feeling Society" as I once translated it in *THE SPIRIT OF MISSIONS* long ago. So the graduates after they leave the University are still members of the society, and there are frequent occasions of reunion for them at some anniversary or special meeting. In latter years we are constantly having meetings of farewell or welcome for members going abroad. At such times we all have supper together, cooking over a charcoal fire in groups of four, what is commonly known to foreigners in Japan as *gyu-nabe* (beef pot)—only the *Doshikwai* always has chicken, which is grander—a simple but truly delicious feast eaten with bowls of steaming rice. Dr. Wood will be able to tell you all about this, as he had one the evening he spent at the *Doshikwai* last November.

As to the graduates, some have been out now ten or fifteen years and are already in positions of importance and trust. One is consul-general at London, two are secretaries at the Embassy in Paris, one head of the Educational Bureau of the city of Tokyo, one a young baron, coming to prominence in the House of Peers, one manager of the Yokohama Specie Bank at Hankow, three are doctors in



#### ENTRANCE TO THE IMPERIAL UNIVERSITY, TOKYO

*The Imperial University is the leading educational institution in Japan. The Doshikwai is an increasing influence for good among these men*

Saint Luke's Hospital, one an army doctor, one a naval engineer. Others are in banks, government offices or big business firms, and scattering over the world. They are often Christians, but even if not baptized are imbued with Christian ideas and wish to live like Christians. Instead of love for *alma mater* as known in America, they have it for the Christian *Doshikwai* to which they would all say they owe much. Beside the Christian atmosphere and teaching, it has certainly helped them in making many true friends. These friendships mean much to the Christian but they mean much more to the non-Christian and may have a great influence on his life.

There are nearly eighty of these graduates now. Such young men are not only a credit to any society that produces them but a distinct asset to their country. Such highly-educated young men are indeed to modern Japan what the *samurai* were to the old, the flower of the country. To the beauty-loving Japanese nothing so well represented the *samurai* as the cherry blossom, rarely beautiful, yet torn

from its stem and blown about like pink snow by the least breeze of April. Yet these newer blossoms of Japan are not, we believe and hope, to be blown about by the storms of war as of old, but to develop into fruit which will be for the healing of the nation. They are indeed destined to be the leaders in the thought and action of their country. Wide-awake, intelligent, having high ideals, one thinks hopefully of what they may some day accomplish. If there were more of such Christian and pro-Christian young men as come from the *Doshikwai*, certainly the day for Japan's accepting the Christian religion would be nearer at hand.

Until two years ago the *Doshikwai* occupied three rented houses but is now in its own quarters, specially built and well adapted to its purpose. Besides the students' rooms there are three recreation rooms which can be thrown into one. All these are in Japanese style. The dining room is fitted with tables and benches and there is a chapel and billiard room. It is all very simple from the Ameri-



## The Doshikwai and Saint Timothy's Church, Tokyo

can point of view and would not be considered even comfortable by an American college student, but Japanese students think it very nice and it is not good form here for students to be too luxurious. The *Doshikwai* is, therefore, thoroughly equipped with permanent quarters and with an excellent history may confidently be expected to continue its good work.

As to Saint Timothy's, the erection of the church was chronicled in THE SPIRIT OF MISSIONS some nine years ago (May, 1910). Since then it has been going on quietly, building up a congregation, including now not only students and graduates of the University and other schools but various sorts of people. Many of the *Doshikwai* men and other students have been baptized in Saint Timothy's, so we now have connections in many parts of the world. Besides some of the *Doshikwai* graduates, we have at present on our books the names of a farmer on the Pacific Coast, a young man in Brazil, a dentist in Rangoon, a young steamship man in Calcutta, and a bank clerk in Shanghai. That is modern expanding Japan and we may be thankful that Christians go along with the others.

Saint Timothy's began its existence with students, the young men of the *Doshikwai* being its first members when we started to hold services in the tiny chapel fitted up in my house. As soon as we got a church, however, we opened a Sunday-school, which has grown and flourished until now. It being all the fashion to go to Sunday-school it is harder to get teachers than it is pupils.

It is really very difficult to make a definite impression on any great number of students and we get hold of very few with all our efforts, for modern physical science has taken away the very foundation of faith. Some years ago in a census of the Imperial University, out of 5,000 students, 4,000 declared themselves to

be either atheists or agnostics. With the children, however, religion is getting in ahead of science and the effect of the thousands of Sunday-school children upon the future of the Church in Japan is to my mind incalculable. Saint Timothy's Sunday-school meets in the church, seventy to ninety children coming every Sunday, and, by the way, we are beginning to use the lower books of the *Christian Nurture Series*, so are quite up to date!

A further scheme we have, about which I spoke when on furlough two years ago, and that is to start a kindergarten. One doesn't need to say that kindergartens in Japan have proved their worth as an excellent means of reaching the parents as well as the children.

For the kindergarten we must have a parish house, which will also provide a proper meeting place for the Sunday-school and be used for clubs for boys and girls, as well as for the other usual activities of a parish. While I am building I do want it to be substantial and built to last and not look badly beside the church. For I am not in the least backward about saying that Saint Timothy's is one of the best churches in Japan, it being a replica of Saint Stephen's, in Baltimore, built by Mr. Julian LeRoy White on a corner of his estate. The plans were drawn by Vaughn and given us by Mr. White.

For some years I said nothing about a parish house but the time has come for us to grow and we must have some place to grow in. Two years ago\* it was estimated that \$5,000 would be enough to build the parish house, but it was war time and despite much speaking up and down the country only \$515 was realized. Must I wait for the remainder till I go again to America, four years from now?

\*At its meeting on May 8, 1917, the executive committee of the Board of Missions authorized Mr. Welbourn to appeal for \$5,000 for the erection of a parish house



TRINITY CHURCH AND RECTORY AT JACKSON'S HOLE

## IN STAR VALLEY

*By a Bryn Mawrter*

ON reaching Cheyenne in the early part of July, prepared to do missionary work for Bishop Thomas, I was asked by him to go to Afton, Wyoming, to investigate conditions there. Where Afton was, or just how to reach there, I did not know, except that it was in Star Valley and that one went to Montpelier in Idaho and from there supposedly in a 'bus for fifty miles to Afton. The bishop inferred that Afton was a town of several thousand inhabitants and that *three-fourths* of them were Mormons. His association with the place arose from the fact that three years ago he had met in the train a man from there, —a forest ranger and a Churchman, who had asked that a clergyman be sent in to minister to the non-Mormons. The bishop was able to grant this request temporarily and with great satisfaction to all concerned, but upon the departure of this clergyman to the East, there occurred an interregnum, and then another Church body came in, also temporarily. The bishop had

heard nothing from Afton for some time, hence his request to me.

I reached Montpelier on the early morning of the 16th of July, and by 10 a. m. was crowded into the back seat of a Ford, eating a sandwich, between a drummer returning to Star Valley after thirteen years to look up his family, and a half-drunken hog-driver who had been sent for to drive several car-loads of hogs from Afton to Montpelier, the nearest railway point. The ride, though a burning and dusty one, owing to the long drouth, was yet beautiful, up one cañon after another, in the very midst of the Rockies, surrounded by higher peaks as we mounted ever higher. On the top of the divide, before we descended into Salt Creek Cañon, the view was magnificent, peak stretching beyond peak as far as the eye could reach. Down Salt Cañon we went, turning long loops on the grade, until finally Star Valley lay before us, its green fertile fields watered by the Salt River and by dozens of mountain streams, and





COMING DOWN THE DEVIL'S SLIDE, WYOMING



## In Star Valley

filled with hundreds of grazing cattle, colts and calves, young pigs and little children. Everywhere large creameries dotted the landscape. Completely enclosed by the mountains, absolutely isolated, it was a star among valleys indeed — and controlled politically, educationally and religiously by the Mormon organization, a rich tithe for their treasury.

Star Valley really consists of two valleys, upper and lower, divided or connected by the Narrows, and is about 50 miles long by 4 wide; scattered along its length are ten villages, entirely controlled by the Mormon organization and therefore called "wards", each with its meeting house or church and its unfailing companion, the amusement or dance hall. The population of the two valleys is about 5000, among whom I discovered about 200 Gentiles, so that it is ninety-five per cent. Mormon. There is no library in the entire valley, no reading matter available except the newspapers and Mormon propaganda. Several of my friends are now sending old magazines and other reading matter, *not religious*, out to the cheery little postmistress at Alpine, Idaho, just across the state line, for summer distribution among the many shepherders in the mountains, or to Mrs. E. B. Rolfe, Etna, Wyoming. There is no hospital for these 5000 people except a badly managed four-room one in Afton accommodating, when crowded, ten patients, two in a bed. No athletics are encouraged but dancing—and not wholesome dancing at that—no tennis, basketball, riding or croquet, and very little baseball; the whole population is inbred and lacking in intelligence; polygamy is practiced, the Book of Mormon is taught in the schools, stories of Joseph Smith are intermingled with those of the Old Testament and taught as Bible History, practically none but Mormon teachers are employed—in short, all the evils resulting from a practical independence



A MOUNTAIN CAMP

of public opinion and of the outside world are manifest in Star Valley.

My mission there, however, was not to the Mormons, who would have bitterly resented it, but to the Gentiles. As soon as I could secure a riding horse I began taking long rides up and down the valley and up neighboring valleys to visit and become acquainted with the Gentiles; along the dusty highway and up mountain roads, over the hills and back to Afton in the wonderful twilights with the glow of the setting sun turning the eastern foothills a rich red and the higher peaks behind them a dark purple, and bathing the western ones in a golden glory—cantering back with

The open plain,  
The guiding rein,  
And the wind in my face!

I made many warm friends and found many beautiful characters among those hills; hearts loyal and true to their Church in spite of the awful isolation of their situation and of the overwhelming influence that the Mormons bring to bear on the few Gentiles there, leaving no stones unturned, no means untried, when they are in the majority. It is practically a policy of terrorization, similar to that

## In Star Valley

of the Middle Ages, and incredible to those who have not seen its result. The weak ones have been made timorous, the strong have become silent but more determined. It was pathetic in the extreme to see the eagerness with which they unburdened their hearts and talked freely to me, once they learned that I was a Churchwoman. Some had learned too late the danger of bringing up their children in a Mormon community, and told me, with tears running down their cheeks, of the sad results of intermarriage with the Mormons; their all once invested in ranching and homestead claims, they could not pull up stakes and leave; others were now, at a great sacrifice to themselves, sending their sons and daughters out of the valley in order to save them.

After three or four weeks of such riding and visiting, a clergyman from Evanston came into the valley at the bishop's request, and together we made the rounds again. During his ten days' work there he held two Communion services, one Family Prayer, two evening services and baptized twenty-three children and adults. Two young men, who had never entered a church in their lives, but had a clean pure heritage of life and character from their parents, became convinced of the value of baptism, and simply and reverently took upon themselves the Christian vows. The service was held in the living-room of their little house and with a thankful heart I stood as witness for them. One erring and wayward young woman eagerly sought and begged for the rite of Holy Baptism, feeling in some inexplicable way that her weak will would be strengthened and herself purified by it.

Oh, the challenge to the Church for a devoted priest to raise the first cross against the blue sky of Star Valley! What an opportunity! The strategic place for the establishment of such a mission is at Alpine, at the lower end of Star Valley. Here, confined be-

tween massive mountains, the waters of the Snake River, now blue, now green, but always clear and beautiful, make their slow powerful way out of the Grand Cañon and receive into their bosom the waters of Salt River, the tributary of Star Valley, and from there on for some twenty miles the valley is known as Grand Valley—in the opinion of some travelers the most beautiful valley in the Rockies.

To investigate the accessibility of Alpine, fitly so named, to Jackson's Hole and the far-famed Teton Country and Yellowstone Park, I took the trip up the Grand Cañon over the dangerous Dry Wash and Blue Trail, with packhorses, guide and companions. We passed a camp of Idaho capitalists, passed the placer gold mine, forded the river, slept in the open, forded another river and crossed the range, and finally dropped into the valley of Jackson's Hole. We spent Sunday at Jackson, being most hospitably entertained by the Reverend Mr. and Mrs. Nash, and enjoyed, oh so thoroughly, the service in the beautiful little church there, and our visit to the wonderful Saint John's Hospital. We returned over the same route and in the same time—two days—a magnificent trip right through the heart of the big-game country. At Alpine, too, comes in Gray's River, through Gray's Cañon, quite as picturesque as its neighbor, and abounding in further trails to further cañons and mountain lakes. A boys' camp established at Alpine during the summer, with the Hot Sulphur Baths not five miles away, would prove of incalculable benefit to the whole community.

Work among girls in the valleys is also desirable, and a clergyman and his wife living at the mission could minister to the life, spiritual and otherwise, of the scattered Gentiles of Star Valley and to the rather neglected Mormons of Grand Valley. Land is increasing in value there. Now is the time!



CHINESE ART IN FRONT OF A GOVERNOR'S YAMEN

## A "CLEAN-UP" IN THE CITY OF PERPETUAL VIRTUE

*By the Reverend Walworth Tyng*

CHANGDEH, the name of the third city in the province of Hunan China, means "Perpetual Virtue". But the source of this name must lie back in forgotten history. In comparison with the capital city of the province, Changsha, here has been a dark and dirty city, full of ignorance and heathen prejudice, subject to an abnormal share of flood and pestilence, and with a full average equipment of evil resorts for all sorts of vice. Although Changsha and Changdeh were opened to missions at about the same time, some twenty years ago, Changsha always seemed, lately, to be not only a richer, larger, and much more intellectual city but also to be a whole generation ahead of Changdeh in modern progress and in response to the Gospel.

Yet, within two years a great change has come to Changdeh. In

March, 1918, when the northern armies reconquered Hunan, it so happened that while one of the worst rascals in the history of Chinese officialdom—an opium-smoking, utterly selfish, rapacious, heathen adventure—became master of Changsha, the very reverse befell Changdeh. The outstanding Christian general of the Chinese army became the guardian of the city of Perpetual Virtue. This Christian is Brigadier General Feng, risen from the ranks by sheer ability to become as a young man of only thirty-seven the absolute dictator over one-quarter of this province, with a population of seven or eight millions. Where he now rules we are witnessing the greatest movement of a century of Christian missions in China.

On my recent visit to Changdeh I had the privilege of an appointment with General Feng. As I walked along



## A "Clean-Up" in the City of Perpetual Virtue

the central path of the *yamen*, through the courtyards, there were soldiers out in the crisp autumn air, standing about in the sunshine polishing their kits. This brigade is noted for shining equipment and clean quarters. Strange sound in Chinese official buildings, there trolled out from their mouths the familiar notes of a Gospel hymn, well sung. The sound may be strange elsewhere, but it is ubiquitous among the troops of the Changdeh district.

While waiting for the General far back in the range of buildings, there was time to read the mottoes all along the rough walls of the reception hall, pithy maxims on enduring hardship without flinching, self-control, honor and high military virtue. The soldiers, I might mention, have all memorized a military catechism by General Feng containing much sound Biblical morality.

The General himself came in, a large strongly-built man, in modern uniform, heavy-browed, not an intellectual type, but direct, simple, forceful, one of the strong men of China. Kindly too, one could see, for he broke the ice by examining my calling card, on the English side, trying to spell out and make something of "Changsha, Hunan" and laughing heartily to find that it was Chinese. The General himself is now earnestly studying English. Whatever he does, this intense, fearless man does it with tremendous zeal.

Originally he was of a poor family, reduced to beggary by flood and famine in Honan. Unschooled save for his own efforts, he began as a private in the army at eighteen. Shortly afterwards he was stationed at Paotingfu, and saw missionaries murdered and burned in their houses by the Boxers. He himself was an aggressive heathen. He occasionally went to preaching meetings with the idea of heckling the speaker. He lived at this time in a state of constant quarrel with his wife, never coming home

without abusing her with words if not with blows. Yet the seed of better things was growing since the sight of that martyr blood. In the following years he was twice treated by mission doctors and astonished each time to find that the service was for love and not for money. Finally about eight years ago, Feng had become a major and was stationed at Peking. At this time he attended the big evangelistic meetings organized by Mr. Eddy. The interpreter was Mr. C. T. Wang of our Church. From these meetings Major Feng derived sufficient interest to enter a Bible class taught by Bishop Norris at the house of Mr. C. T. Wang. But he was still skeptical, and each time he came to the class with problems meant to corner the bishop. The problems were so well handled, however, that the major gradually became intellectually convinced.

At about this time he had a quarrel with his older brother. The brother had fallen into bad ways, taking a secondary wife, and threatening to shoot his real wife. The major was furious. But the next Bible-class was on the subject, "Vengeance is mine, I will repay, saith the Lord." The major was deeply affected. The older brother now sent a challenge to fight. But the new convert ignored the defiance and sent instead a present of money and an offer to set up his brother in business. The recalcitrant brother was so astonished that he reformed and took back his lawful wife.

From the time of his conversion General Feng has dwelt at peace with his own wife. No more quarreling, but a Christian atmosphere for his several sturdy youngsters to grow up in. The General was finally baptized in the Methodist Church, but he is not a sectarian. There is no Methodist work at Changdeh, and the General works with and for all the missions, which also work well together.

The General is now a red-hot evangelist. Over two thousand of the nine



NORTHERN SOLDIERS DRILLING AT CHANGSHA

thousand men of his brigade have been baptized. The upper ranks are practically all Christian. Even the rank and file are almost all well-disposed if not believers in Christianity. One calls upon these men and finds a Bible along with the military catechism among their neatly-piled belongings. That is, with those who have Bibles. Bibles cannot be bought now in this district. They are all sold out and there is a famine in Bibles.

Throughout the city the General has set public works in order. Miles of splendid paving greatly improve the streets; population and new business have been attracted from the disturbed districts; many fine new shops have been built. It seems a changed city, busy, orderly, and bursting into progress. The discipline among the troops is perfect, a great contrast to what we have at Changsha.

Altogether Changdeh is now the centre of the greatest movement in a whole century of missions in China. In this year and a half the General has swept Changdeh with the besom of

reform. The evil resorts have been closed. Evil women have been banished and ceaseless war is waged upon opium. There is a ban even on tobacco-smoking and on bad language among the troops. In order that there may be no excuse for disbanded soldiers to turn bandit, the commander has opened welfare work, with training in weaving, spinning, tailoring, bookbinding, chair-caning, etc. The older soldiers thus prepare for their retiring from the army.

The General has opened four large preaching halls for his troops and the public, one of them the former theatre in his own *yamen*. Visiting evangelists and the local preachers help in preaching and Bible classes, and even distinguished non-Christians lecture on virtue, but the General himself is a veritable Cromwell for Christian prayer and exhortation. He has also developed education. For one thing there is his new industrial school a few doors from our chapel. It is managed by a union mission committee. Our Chinese priest happens to be



A FLOODED STREET AT CHANGSHA

well trained in education and drew up the curriculum. Five night schools have just been opened in quarters and with equipment furnished by General Feng. One school is assigned to be managed by each mission. Our night-school is in a temple and collected thirty-two students for the first night. The public jails have been thrown open to Christian preaching, the missions serving in rotation. In night schools and industrial school there is provision for weekly Bible teaching.

On the missionary side the opportunities opening at Changdeh are unexampled. Our present staff of priest, catechist, Biblewoman, and two school-teachers are working to their utmost capacity. We own a small chapel, well located on a busy street. The chapel has already been for some time overcrowded with a congregation of about one hundred. The conditions at Changdeh now remind us strikingly of those at Changsha six years ago, the same sort of ramshackle chapel, the same attendance, but there was hardly as great an immediate opportunity in those days at Changsha as at Chang-

deh now. Yet by erecting an adequate church building at Changsha we have developed in these six years into a large and virtually self-supporting parish, with five times the old congregation. This sort of progress is not very common in China. But it promises to be duplicated at Changdeh, if only we build a good-sized church there at once.

A ten days' evangelistic campaign has just closed at Changdeh, in which our own chapel received eighty-five new inquirers. This is a better figure than was shown by the other and older-established missions in the city, missions which have foreigners in residence, as we do not, for Changdeh is visited as an out-station from Changsha, at a cost of time equal to the rail journey from New York to Omaha, being a difficult one hundred and fifty miles away. There are two reasons why we secured a greater evangelistic success than the others. Firstly, we have a more favorable location, as to street; secondly, we have the good fortune, if not wisdom, to possess trained Chinese workers.





AN INQUISITIVE LOT OF SCHOOL BOYS AT CHANGSHA

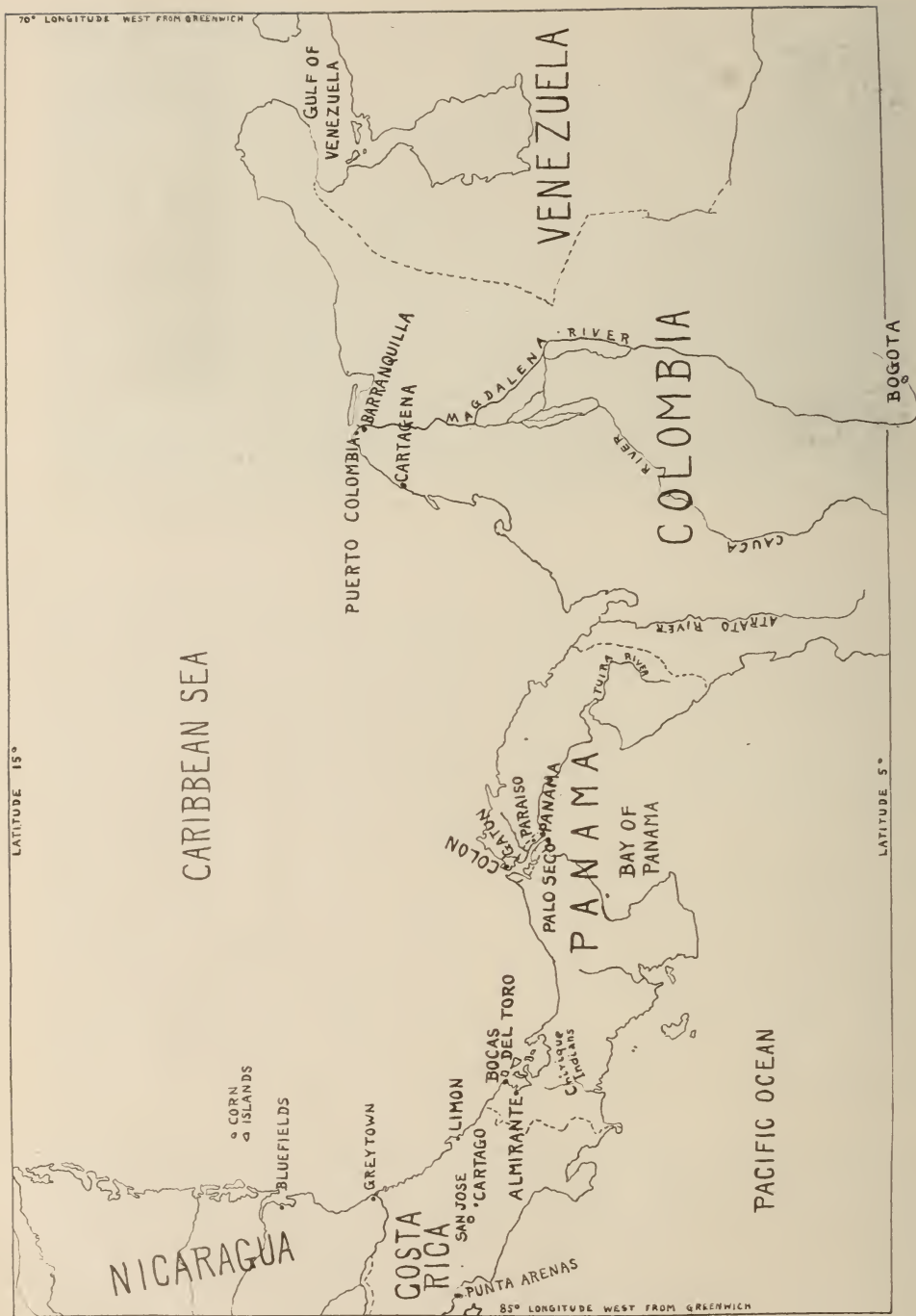
To house our five families of workers we have been renting quiet quarters on a back street. But the expectation of a sale of this property contained the threat of our people being turned out on the streets in a crowded city where few other places can be rented. So we seized a chance to rent another and much better house which happened to offer, a house much more expensive, but well worth the difference. The new place gives us not only housing but also a location where we can open a second chapel and improve considerably the light and air conditions of our school. Henceforth we shall hope to have two churches in Changdeh instead of one.

It can easily be surmised that we shall be applying to the bishop for a considerable increase in staff at the

New Year. But the situation in this great city of 250,000 people will not have been met until we own a fair-sized compound and have a foreign clergyman living at this centre.

The great problem of building up a self-sustaining Church in China must be attacked first by building up the large city parishes. These parishes can be expected to evangelize the outlying districts, without looking to foreign missionary help. All considerations of wisdom call for an immediate putting forth of strength by the Church in Changdeh, now while the whole district is under the *only Christian governmental administration in China*, with unprecedented forces ready to lift the Church into an almost instant and powerful position of leadership.

Shortly before Mr. Tyng's article reached New York, a cable was received from him asking for \$5400 to purchase land in Changdeh. The opportunity had suddenly arisen to secure a half-acre of excellently located public land. General Feng, to whom Mr. Tyng refers, was largely responsible for this unusual offer. The Board of Missions felt that it would be justly criticized if it failed to secure this property, although it did not have the money in hand. It ventured, with the cordial co-operation of Bishop Roots, to send a cable authorizing the purchase. If any readers of Mr. Tyng's article would like to have a share in the purchase of this property, will they send their gifts to The Foreign Secretary, John W. Wood, D.C.L., 281 Fourth Avenue, New York, N. Y., marked "for the purchase of Changdeh land"?



OUR NEW MISSIONARY DISTRICT—PANAMA AND PARTS ADJACENT



*Eleven children presented to Archdeacon Carson for baptism when he visited Colombia in 1916*

## BISHOP MORRIS

*By the Reverend Arthur R. Gray, D.D.*

*Secretary for Latin America*

THE consecration of the Reverend James Craik Morris, D. D., to be bishop of Panama and certain territory contiguous thereto, was an event of great significance. It is now some seventeen years since the Canal Zone was ceded to us and ecclesiastical jurisdiction given over by the English Church. During that time, though the work has been growing in importance, it has had to be taken care of by non-resident bishops. One cannot blame our English brethren for feeling that we have not done all that should be done, and it is an occasion for rejoicing that we have at last made good our implied promise. The labors of the Church of England in the West Indies have been so indefatigable, and their bishops have journeyed about from place to place so bravely, ministering in innumerable

instances to Americans and others for whom we ourselves should have been caring, that we owe them a debt of gratitude for having done what was really our work for so long.

The Consecration Service was held in Grace Church, Madison, Wisconsin, on February fifth. Bishop Tuttle presided, and the co-consecrators were the bishops of Tennessee and Wisconsin, the suffragan of Chicago, and Bishop Knight. The large attendance of people from the University bore testimony to the unusual impression which Dr. Morris has made upon that community. For a man who is to live in close touch with a large military garrison this augurs well, for what appeals to college folk is apt to find a ready response in military circles.

The American Church has done wisely in sending to this new mission-



## Bishop Morris

any district a man of such great ability and winsomeness as Dr. Morris. Panama is the focus of the western hemisphere, and as the years go by its importance will increase. The dreams of Columbus have begun to be realized, and the seer looking into the future can foresee the time when that highway for all nations will become one of the great centers for Church activity.

Bishop Morris's duties are going to be many. For convenience we can place them in four categories: To care for the American military colony in the Canal Zone—a large and important work which alone calls for the presence of a bishop; to minister to the thousands of West Indians who, coming to the Zone from the English dioceses of the Windward and Leeward Islands, make up a number of congregations impressive in size and reverence; to seek out and shepherd the Americans and West Indians who have established themselves in the Republic of Colombia to raise fruit or bore for petroleum in and around such places as Santa Marta, Cartagena, and Puerto Colombia; to set on foot plans for the evangelization of the Indian tribes who know no more about the Gospel than they did before the days of the *conquistadors*.

In attending to these things Bishop Morris will be a busy man. He has a task before him like that which confronted Bishop Brent twenty years ago. Like his predecessor who went to the Philippines he has within his jurisdiction everything from a governor general to an untamed Indian tribe. He will have mountains to climb in Colombia higher than those in Luzon. He will have journeys in boats and journeys on horse, nights in palmetto thatched huts and days under the burning blue. We feel sure that he will have wonderful stories to tell us when he comes back to this country, and that he will write us another version of *Adventure for God*.

As to his jurisdiction, according to the present arrangement, his sphere is the Canal Zone and that part of the Republic of Colombia which borders on the Caribbean Sea, clear through to the Republic of Venezuela. Years ago, when following a precedent which had been established the Church of England gave over to the American Church the jurisdiction of the Canal Zone, it was from the bishop of the Falkland Islands that the authority came. The Church of England has seven dioceses in the Caribbean and two in South America. Those in South America, the Argentine, and the Falkland Islands, are not missionary dioceses in our sense of the word. They are groups of port chaplaincies, conducted for the benefit of the ever-itinerant Britisher. Thus the Argentine bishop who lives in Buenos Aires cares for the chaplaincies in the cities along the east coast all the way up to British Guiana. The Falkland Island bishop similarly presides over the chaplaincies in the Straits and around and up the west coast of South America. His duties are similar to those of the bishop of Gibraltar.

And so it was that the bishop of the Falkland Islands had jurisdiction in Colombia and Panama before we built the canal, and when he turned over the Canal Zone he also gave to us that part of the Republic of Colombia which did not border on the Pacific. And that is the territory over which Bishop Morris will preside. It should be added that since the Atlantic seaboard, or the Caribbean, call it which you will, is his, there naturally goes with it the territory which borders the rivers which flow into the eastern ocean. Of these the principal is the Magdalena. This means that Bishop Morris will have to include within his jurisdiction the great mountain regions in which there are unnumbered unevangelized Indians, and the plateau lands in the midst of which is the capital city of Bogota.



#### TWO VETERANS OF THE CHINA MISSION

*Mr. Woo sits at the left. At the right is Mr. Lo Fu-ting, a catechist who has been in the employ of the mission for over fifty years. He is older than Mr. Woo was but is still in vigorous health*

### THE LATE REVEREND H. N. WOO

*By the Reverend F. L. H. Pott, D.D.*

**T**HE late Reverend H. N. Woo, who died on Thursday, December eighteenth, in his eighty-sixth year, was in many ways a remarkable man. The American Church Mission was established in Shanghai in the year 1845 by the elder Bishop Boone. Inasmuch as Mr. Woo entered the boys' school in Shanghai in the year 1848, his connection with the mission dated back to the day of small beginnings.

He was born near Changchow in the year 1834. His father was a farmer, who heard of the school on one of his visits to Shanghai and determined to send his son to it to prepare for working in a foreign *hong*. At the age of fifteen Mr. Woo was baptized by Bishop Boone and thus belonged to the first generation of Christians.

When Commodore Perry made his expedition to Japan in 1852-1854, for the purpose of concluding a treaty of commerce with that country, some of his ships came over to Shanghai. Young Woo was anxious to go to America and applied to be taken on board the *Susquehanna* as a cabin boy. After a voyage of eight months he landed in Philadelphia and then was taken to Lancaster, Pennsylvania, by Dr. Messersmith, the ship's surgeon. He resided there for nine years and learned to be a printer.

In 1860 he was naturalized as an American citizen. During the Civil War, when Pennsylvania was invaded by the Confederate army under General Lee, he responded to the call for volunteers issued by the governor of the State and became a private in the Union army.

## The Late Reverend H. N. Woo

In 1864 he worked his passage back to China on the Steamship *Kiukiang*, which was sent out for navigation on the Yangtze.

Shortly after arriving in Shanghai he became connected with the mission as an assistant to Archdeacon Thomson. In 1866, during his first period of work, he helped in establishing the first dispensary of the mission on the corner of Broadway and Boone Road. This was known as *Tung Jen E Chu*—The Co-operative Benevolent Dispensary—and out of it developed the present Saint Luke's Hospital.

In 1873 he was ordained deacon by Bishop Williams and took up work at Kiangwan in charge of Saint Paul's Chapel. He negotiated the purchase of the land and oversaw the erection of the building. While stationed at Kiangwan he began work in neighboring towns and villages.

It will be remembered that the first railroad built in China in 1876 by Jardine, Matheson & Company was purchased by the Chinese Government and torn up. Mr. Woo conceived the idea of purchasing one of the railroad stations in order to get material for a church building. He succeeded in carrying out the plan and used the material in the building of the church which now stands at San-Ting-keu.

In 1880 he was advanced to the priesthood by Bishop Schereschewsky, and was put in charge of the work at

Kiading, where he opened a school and a dispensary. He attempted to open work at Taitsang, but the conservative *literati* made strenuous opposition. On a visit to that city he was seized and taken to the *yamen* and severely beaten. In order to save his life he had to promise to withdraw from the city.

At this period of his work he was instrumental in securing liberal contributions for Saint Luke's Hospital. It was through his influence that Mr. Li Chiu-bing raised a sum of \$10,700 for the erection of the Li Chiu-bing ward.

In 1890 he was again put in charge of the church at Kiangwan, and divided his time between the oversight of that station and the work of chaplain at Saint Luke's.

At the age of seventy-two he began a vigorous campaign for raising money for the establishment of an Industrial Home for Poor Widows at Kiangwan. He was able to raise a sum of \$17,000, with which land was purchased and buildings were erected. This home will stand as a memorial of his philanthropy.

He was very widely known and was honored by Christians and non-Christians alike. All respected him for his earnestness, integrity and benevolent spirit. His life and work furnish a striking proof of the value of Christian missions in this land.





# OUR WORK AMONG FOREIGN-BORN AMERICANS

THE REVEREND THOMAS BURGESS, SECRETARY

OUR Church has now officially entered upon this tremendous branch of domestic missions. The field, covering nearly every diocese, is one-third of our population, the majority unchurched; these are our foreign-born neighbors, and especially their children. This is the field, the missionaries are all of us.

A field director for this work has been added to the staff, the Reverend William Chauncey Emhardt, a leader of experience, judgment and initiative. He will, under the Holy Spirit's guidance, try to cover the immense field, and give advice and direction wherever desired.

Encouraged by the fact that the Church has officially taken up this work, parishes and dioceses all over the country have awakened to the opportunity. Personal visits to parishes by the field director and secretary, continual callers at my office at the Church Missions House and sheaves of letters, show this increasing week by week.

This office aims to be a clearing house of experience and action. We ask that all keep us informed of what has been done and is doing, that all may profit by the experience of each.

AT the cathedral in Portland, Maine, following a series of carefully planned study classes and lectures, there are being held in the parish house social receptions for particular races. In February one was given by Portland Greeks with speeches by our and their leaders. It was a thorough success. This could be done all over the country. Try it after Easter; especially for your Greek, Russian and Armenian neigh-

bors—that is after careful study of the particular race and the local situation.

Let me emphasize that last point. This whole problem is very complex; it cannot be jumped into unadvisedly and lightly. It requires that great Christian grace of sympathy—looking at things from the other's standpoint—and sympathy cannot be attained without knowledge. The widespread study of the book *Neighbors* has been the right beginning. We need to keep up the study, specializing on the local opportunities.

To supplement *Neighbors* and to provide a popular account for general readers, we have just published a short book, *Foreign-born Americans*, with over one hundred pictures, new charts and the latest book list (Price 35c). Write me for it, 281 Fourth Avenue, New York, N. Y.

Also we have just put out a leaflet, *Americans All* (No. 1515), with a beautifully colored cover—the familiar Victory Liberty Loan Poster—and four poems which every American ought to read. This may be had for five cents. There are some thirty other titles, new booklets, tracts, survey blanks, posters, maps, etc., published by us or selected from others. Write for the supply list and also for the free leaflet, *What To Do* (No. 1505).

This whole subject, what to do for our immigrant neighbor and his children, is very much before our nation. Our Church must do Her part for God and Country to bring about for America *E Pluribus Unum*, and to carry out the Master's commands, "Love one another" and "Feed my sheep; feed my lambs".

# THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

SINCE the completion of the *General Survey* in January, I have been working overtime in the endeavor to meet, as early as possible, the insistent demand for a *Manual* for leaders of classes. The latter grew, in the course of construction, to unexpectedly large proportions. This, as well as the slowness of printers, conspired to delay the issuing of the *Manual*. Its size is rather startling, but it had to be flesh, and rather abundant flesh at that, in order to cover the skeleton *Survey* decently. It is not expected that classes will attempt to study the whole *Survey* in one season. I would suggest that individuals or classes select for study this year those topics or fields which they know least about or in which they are least interested. Since the *Survey* is the main object of study from now until 1922, there will be ample time for its yearly study in sections. Leaders should not be frightened by the amount of outside reading required. The situation is critical enough to demand real study. We are entering a new era. I hope that the time is past when in matters of world-wide and Church-wide concern information has to be supplied in predigested form, and when a few meetings during Lent where the leader does all the work are dignified under the term "mission study". The *Survey* and *Manual* are neither difficult nor dull, but they are intended for people who really wish to become familiar with the big problems and opportunities confronting the Church in this time of turmoil and unrest.

I was ordered to prepare the *Manual*. My specialty is Church Ex-

tension. This accounts for the fact that the major portion of the *Manual* is devoted to that topic. Inasmuch, however, as the *Survey* includes most illuminating sections on Religious Education and Social Service as essential parts of the Church's Mission, one Session on each of these topics has been prepared by Dr. Gardner and Mr. Emhardt respectively, and included in the *Manual*.

THE total edition of 10,000 copies of *Neighbors* is now exhausted, and the present demand does not warrant a reprint. Leaders and others who delayed ordering their books until the last moment will be disappointed. This is, of course, very regrettable, but fortunately there is an attractive way out. In such cases I recommend the use of Brooks's *Christian Americanization*, supplemented by two admirable studies of special opportunities—Greeks and Jews—published by the Church Missions Publishing Company of Hartford, Conn. These books can be procured through my office.

MISS CONDICK has done splendid service in the Lantern Slide Department. Results—Three new lectures on China; one on The Immigrant, based on *Neighbors*; one on the Philippines; two on Alaska; and two on the Church's Mission in general, suitable for use in the Nation-Wide Campaign. In the case of new lectures, \$2.00 is charged for each initial use, \$1.00 for each additional use in the same locality. There are still many good lectures to be had free except for postage.

## MEETING OF PRESIDING BISHOP AND COUNCIL AND DEPARTMENTS

THE Presiding Bishop and Council, and the various departments to which the work of the Church is intrusted, met in New York on February 9, 10 and 11. Eighteen of the twenty-six elected members of the Council were present, including Bishop Keator, who came all the way from Tacoma, Washington. Besides the matters relating to the different departments, which will be found under their proper headings, many things of general interest were discussed and much was accomplished.

The Council having been asked to express the relation of the Church to the Interchurch World Movement, the following statement was adopted:

The Presiding Bishop and Council have heard with interest of the progress of the Interchurch World Movement and hope that the Nation-Wide Campaign Committee of this Church and the authorities of the various dioceses will furnish to the survey contemplated by the Interchurch World Movement such information concerning the work of this Church as may be desired.

Inasmuch, however, as our own Nation-Wide Campaign is still in progress the Presiding Bishop and Council feel that they cannot take any official part or assume any financial responsibility in the Interchurch World Movement; while at the same time they assure the leaders of that movement of their hearty sympathy with the purpose they have in view and of their prayers that God will bless the movement to the extension of His Kingdom and the higher welfare of mankind.

It was decided that the American Church Institute for Negroes, a former auxiliary of the old Board of Missions, should be continued as a separate body, with the proviso that it should work in complete accord with

the Presiding Bishop and Council and especially with the departments of Missions and Finance, so that any duplication in effort should be avoided. The province of the Institute will remain, as heretofore, the maintenance of schools and colleges to prepare Negroes under Church influences to be teachers and business men and women. It will continue the care of such schools as are at present its beneficiaries and add to their number such Church institutions as reach the required standard.

On the motion of Dr. Freeman a resolution was adopted asking the Presiding Bishop and Council to issue immediately a statement to the Church setting forth the present status of the Nation-Wide Campaign, indicating both the needs and the pledges secured and urging the importance of carrying forward the work as now planned. The Publicity Department was requested to undertake immediately the preparation of an illustrated paper dealing with matters relating to the Campaign, to be distributed generally throughout the Church until further directions from the Council, the cost to be met from the Nation-Wide Campaign expense fund.

A request was received from the Right Reverend Gershom Mott Williams, D.D., the chairman of the committee from the House of Bishops appointed to deal with Scandinavian Church relations at the Lambeth Conference, that the Reverend Dr. J. G. Hammarsköld be allowed to accompany him to Sweden. This request was granted. Dr. Hammarsköld, our general missionary among Swedes in this country, is an expert in matters pertaining to the Swedish Church.



## Meeting of Presiding Bishop and Council and Departments

Bishop Garland, suffragan of Pennsylvania, presented the question of missionary work among the Jews for the consideration of the Council. The matter was referred to a committee which is to report at the next meeting.

Since the reorganization of the legislative body of the Church there has been confusion in the minds of some as to "specials" and "designated offerings". In order that the mind of the Church may be clear on this point, the following statement is authorized by the Council:

Inquiries have been received with regard to the possibility of designating individual gifts for special objects included in the Nation-Wide Campaign survey.

The Presiding Bishop and Council recognize the right of donors to indicate the purpose for which their gifts shall be applied. Nevertheless, the Presiding Bishop and Council would express the hope that donors will make their gifts without designation to meet the general obligations and needs of the Church in accordance with the recommendation of the General Convention. The main reasons for this request are:

1. Confusion will be avoided and assurance given that the Church's obligations and needs will be met in the order of their importance and urgency.

2. The designation of comparatively small sums for projects requiring a large outlay may result in indefinitely delaying the use of money because the amount so given for a project is not sufficient to carry it to completion. This difficulty need not arise if donors give the full amount needed to complete a project included in the survey.

When designated gifts are made for purposes included in the survey they will be applied (if donors so request) upon the quota of the parish or diocese of which the donors are members. Gifts made for any purpose not included in the Nation-Wide Campaign survey cannot be so applied.

In order to avoid misunderstanding with regard to special gifts for the maintenance of work now under way, the Presiding Bishop and Council ask consideration of the following:

1. They recognize that many people in addition to their regular offerings, desire to make offerings for special purposes in the several departments of the Church's work; that such donors have full right to make such additional special gifts and that frequently necessary and well administered enterprises could not be maintained without special gifts.

2. The interests and welfare of the whole work are identical, not competitive.

3. It often happens that work of lesser importance, represented by effective speakers, secures much larger response than can be awakened by speakers of less pre-eminent gifts, who may represent and appeal for work of much greater importance.

New givers can frequently be most easily enlisted first for the support of some specific object, and later may become generous helpers in the general work.

4. While recognizing the reasonableness of a certain amount of special giving, the Presiding Bishop and Council believe that all who consider the matter carefully will agree that it is proper to regulate the making of special appeals in order that so far as possible they may be made on behalf of work most needing additional help and at the time when there is most likely to be a satisfactory response.

Congregations, branches of the Woman's Auxiliary and individuals desiring to make special gifts in addition to their offerings to meet the obligations of the Church as expressed in the annual appropriations made by the General Convention and the Presiding Bishop and Council for the general work in the Departments of Missions, Religious Education and Social Service, are at liberty so to do. Their gifts will be used for the purposes specified and for no other purpose whatsoever. Such gifts, however, will not apply upon the quota of a congregation or diocese.

The relationship of the Woman's Auxiliary of the old Board of Missions to the Presiding Bishop and Council was set forth as follows:

WHEREAS, The Presiding Bishop and Council recognizes the splendid and necessary work which the Woman's Auxiliary to the Board of Missions has carried on for so many years, and desires to conserve in every way this devoted service, therefore be it

## Meeting of Presiding Bishop and Council and Departments

RESOLVED: That the Presiding Bishop and Council hereby constitutes the Woman's Auxiliary an auxiliary to the Presiding Bishop and Council, it being understood that further action in the matter may be taken if and when there should come into existence in the Church a federation of women's societies which can be made auxiliary to the Presiding Bishop and Council.

The Council ratified the appointment of the various officers of the Woman's Auxiliary which had been made by the old Board of Missions: Miss Grace Lindley as general secretary, Miss Emily Tillotson as educational secretary and Mrs. George Biller as organizing secretary. In view of the enlarged scope of the Woman's Auxiliary additional secretaries were appointed as follows: Miss Grace Hutchins, whose work will be especially that of recruiting missionary candidates among young women; Miss Ellen I. Flanders, who will serve as office secretary; Miss Laura Boyer, who will assist Miss Tillotson in mission study work and in the organizing and conducting of institutes and conferences.

The Council also defined the relationship of the Junior Auxiliary to the Presiding Bishop and Council by committing this auxiliary and all plans of the Church School Service League to the Department of Religious Education. Miss Frances Withers was appointed as an assistant secretary of the Department of Religious Education with especial charge of this work.

The treasurer's report for the year ending December 31, 1919, shows that \$1,685,104.50 was received from parishes, individuals, Church schools, Woman's Auxiliary, interest and miscellaneous items, including the "One Day's Income Plan" and the "Missionary Reserve Corps." Three thousand four hundred and forty parishes completed their apportionments, as against 3,087 in 1918. The number of

contributing parishes was 5,869, as against 6,008 last year. Twenty-four dioceses and nineteen missionary districts completed their apportionments, an increase over last year.

**Department of Missions and Church Extension.** On the recommendation of this department the following officers were re-elected: The Reverend Francis S. White, domestic secretary; the Reverend Arthur R. Gray, D.D., secretary for Latin America; William C. Sturgis, Ph.D., educational secretary, and the Reverend Thomas Burgess, secretary for work among foreign-born Americans. In this latter field additional appointments were made of the Reverend William C. Emhardt as field director, and the Reverend Hugh D. Jones, who will develop work among the Welsh. Mr. E. E. Piper, of Ypsilanti, Michigan, was elected assistant to the educational secretary.

The serious situation in our foreign and Latin-American fields, owing to the abnormal rate of exchange and the high cost of living, was met as far as possible by an addition to salaries. A further note on this subject will be found under the head of Department of Finance.

The following appointments were made: The Reverend Philip Broburg, of Saint Paul, as general missionary to Scandinavians in the Northwest; in China, Miss Lillian N. Minhinnick was appointed in Shanghai, Miss Lilian B. Towner and Miss Pauline Flint in Hankow and Miss Hannah B. Ogden in Anking. In Latin America the Reverend A. Hamilton Backus, formerly missionary in Mexico, was appointed to Cuba, and Deaconess N. T. Gadsden to Porto Rico.

It was voted by the Council that the Department of Missions and Church Extension should meet at least once a month except during August and September.

## Meeting of Presiding Bishop and Council and Departments

**Department of Religious Education.** A very full report was received from this department. Among the recommendations adopted was one providing for a commission on Vocational Guidance with the Reverend George A. Strong as acting chairman.

Conferences representing nineteen dioceses have been held in Atlanta, New York and Chicago to discuss the losses in Church-school enrollment. The Chicago conference passed the following resolution:

In view of the recent serious decreases in Church-school enrollment throughout the Church, we believe that these decreases, while probably not so great in absolute numbers as imperfect statistics would indicate, are yet *sufficiently serious to demand a forward movement on the part of the whole Church* under the leadership of the Department of Education toward reclaiming the lost of the schools.

The Council requested the department to act in the matter of gathering correct statistics of our Church-schools.

**Department of Social Service.** The resignation of the Reverend Frank Crouch, secretary of the Joint Commission on Social Service, was accepted, Mr. Crouch having accepted a position in connection with the Interchurch World Movement. The president was asked to appoint an executive secretary on the nomination of the department.

**The Department of Finance.** With an income of over four millions and a quarter from ordinary sources and the Nation-Wide Campaign, the following amounts were assigned: To Missions and Church Extension, \$2,926,163 to cover the budget approved by General Convention, and \$368,000 to cover the deficit of the old Board of Missions for 1919; to Religious Education, \$64,410; for the expense of the Nation-Wide Campaign to May 1, \$380,000; to Christian Social Serv-

ice, \$25,000. The budgets of other agencies, such as the Brotherhood of Saint Andrew, the Girls' Friendly Society, the Daughters of the King and the Church Periodical Club, were referred to the department for consideration and report.

The question of exchange in China is still a serious one, involving largely increased appropriations to cover our payments which were guaranteed in silver at the rate of two silver dollars for each gold dollar appropriated. This action was taken some time ago to give our bishops and other missionaries assurance of certain income in spite of the wide variation in the rate of exchange which has occurred since the war. An additional sum amounting to \$185,000, already provided for in the general budget, was assigned to cover this item.

A committee composed of Bishops Lines, Reese of Georgia, the Reverend Drs. Mann and Milton and Messrs. Baldwin and Baker was appointed to consider the matter of the priority of funds available from the Nation-Wide Campaign.

The Council adjourned to meet on May 12 and 13. A two days' session will be necessary on account of the great amount of business before the Church.

The Literature Department will be glad to receive back copies of THE SPIRIT OF MISSIONS (single copies or complete files) for all years from 1836 to 1920. Packages should be sent, prepaid, addressed to The Literature Department, Church Missions House, 281 Fourth Avenue, New York.



## OUR LETTER BOX

### *Intimate and Informal Messages from the Field*

City rectors will enjoy this account of the way in which the Reverend Delber Clark, a young clergyman of Winner, South Dakota, made a round of parish calls in that state of "blizzards and bishops."

I HAD been sparring for time to get to the southern edge of my parish for about eight weeks. Blizzards, bishops and other things had a most unhappy faculty of getting in the way and making me put off the trip. At last the Tuesday after Christmas I started out on foot. I planned to cover the six miles between Winner and the sand hills before the mud melted, so I started at ten-thirty in the morning and at noon reached a little bungalow some miles south of town. In spite of the two dogs, who seemed to be hesitating between fear and hunger, I made my way to the door and asked for a drink of water. The man of the house urged me to stay for dinner. I stayed and enjoyed their hospitality. They were still living in the basement and had not finished the building proper. I then proceeded straight south. About sunset I was picked up in a *Ford* by a young couple with a baby. As we rode along they told me the history of the Lakeview Methodist church which we passed. Their original sod building was the first place for white people to worship in that was erected in the county. Their first hymn-books were paid for by the sale of two live rattlers whose poison sacs had been extracted.

When we reached the home of the couple I was still eight miles from Millboro. They invited me to stay to supper and after that took me next door and provided me with a night's lodging. Next day a blizzard was in full tilt and so we called up the people of Millboro and told them of our whereabouts. The weather cleared in

the afternoon and at twilight a man came to bring me to my appointment. For two hours we rode over the roads that were alternately rough, frozen mud and snow-drifts and at last crossed the Keya Paha river and drove up to the door of the Raymond home. The elder Mr. Raymond, a man who looked forty and was about seventy, was waiting up for us. The wood fire in the little stove made the room warm and cheery. We sat and smoked until midnight, wished one another a Happy New Year and went to bed.

The service next day commenced in the little chapel late in the forenoon. A new baby was brought some eight miles in a farm wagon. Enoch Raymond saw them coming and put a pail of water on the stove for the baptism. After the baptism we went on with the Communion. It was a strange little service. The younger children moved uneasily. The young people were quiet and attentive. The faces of the older people kept all the immobility of the worthy Indian on the five-cent piece. The two sexes kept to the two sides of the house. The women sat on the gospel side. The Norwegian father of the newly-baptized baby sat opposite his Indian wife. The congregation seemed quietly reverent.

After the service most of the congregation adjourned to the Raymond house and took turns at eating the New Year's dinner to which they had all brought their contribution. About four o'clock I joined the family of the new baby in the farm wagon and bumped and froze my way north and west to their home near Clearfield. At that place, for it is only a postoffice and store, I secured a chance the next day to ride the twenty-four frigid miles back home.

## Our Letter Box

The value of a general missionary is shown in the Reverend J. J. Clopton's account of his work among isolated Church people in the diocese of Lexington:

**M**Y field embraces that part of Kentucky known as the "Blue Grass" region and the foothills and mountains in the central and southwest parts. In the latter section a rapid development in oil and coal is under way. It is populous now and becoming increasingly so, but the Church is little known. In this whole field we have only about sixty communicants. But for the general missionary these people could rarely or never have the services or sacraments of their Church. Owing to the size of my field I can only touch any point once a month, but it is worth while, for a day of larger things will dawn.

In all this region our brethren of the Baptist and Methodist bodies, and the Disciples of Christ, have commodious buildings, local pastors and colleges or schools. We have only two places of worship; at Richmond a beautiful parish church and at Jenkins a portable chapel. I minister in borrowed churches, parish houses and private homes. I have experienced personally great kindness, a kindly reception for our Church and friendliness to provide a place of worship.

The variety and importance of the field may be seen by a brief description of three points in it. At Jenkins, two hundred miles from Lexington, my headquarters, and the center of the Consolidated Coal Company's operations, the communicant list among others contains the chief engineer of the mines—himself the son of a clergyman—and four young men from among the large clerical force, all trained in the Church in eastern or middle-west dioceses.

At Richmond, forty miles from Lexington, we have the elements of a parish. There are about sixteen devoted and earnest communicants.

Recently I held my first-service at the camp of a coal company one hun-

dred and forty miles from Lexington. It was, as far as I know, the first Church service ever held in that community. Among the communicants were a devoted Churchwoman from Virginia and three from Georgia. I baptized three children. The general manager is greatly interested in organizing a mission and Sunday-school. His chief assistant and his wife are awaiting baptism and I expect to present all three for confirmation. Could the readers of *THE SPIRIT OF MISSIONS* have been with me at the two services held for these isolated sheep, they would have felt as I did that this home was indeed Bethel, the House of God.



The following letter from one of the out-of-the-way corners of the mission field, while not written for publication, gives such an intimate glimpse of the day's work of two devoted missionaries that we are sure our readers will be glad that we share it with them. The Reverend John F. Droste and Mrs. Droste are gradually enlarging their influence at El Coté, Manatí, Porto Rico, so that the New World School is beginning to open up a new world indeed for many, especially for the young.

**L**ET me tell you something of our little world here in the country. We are living among the native country folks, who, through lack of educational advantages when they were young, are mostly illiterate, so that we sometimes feel as if the old people we just take into the bargain, while our main efforts are for the young people and the children. We have started during Lent our third Sunday-school in the Barrio Guayaney, a distance of half an hour on foot through thick sand, so white that it looks far off like snow. That Sunday-school is the outgrowth of cottage meetings held in the shack of two dear people who gladly let us have their only room for that purpose, on moonlight nights. Every Sunday at 1 P. M. our ways part for a couple of hours; my husband and myself go south and north—the one to Pugando, the other to Guayaney, and at about four o'clock we meet again, two thirsty wayfarers usually.

## Our Letter Box

At night we have usually a good attendance at the service in the chapel.

Many of the young girls who came to the Sunday-school when we first started about five years ago in the old packing shed are now wives and mothers. Their little ones are baptized in the chapel and I have the privilege of being godmother of some. One little fellow is already a pupil in the Sunday-school and so we enjoy seeing the second generation taking the place of their parents. Beside the services in the chapel and Sunday-school in the out-stations, we have the New World School. There poor orphans and half-orphans are given a chance to make something of themselves. We are in hopes that one may some day be a worker in the Mission. He and one other little fellow walk every day to school in Manati, because the country schools have only four grades and those two passed to the fifth. If any one should feel that a walk of an hour and a half to school and an hour and a half back to the home is rather a task for two little fellows, I feel the same, and where we have no children of our own to ask gifts for I would almost feel like asking the kind ladies of the Auxiliary to consider those two as belonging to the Droste family and then,—I would not ask for clothes, but for two secondhand boys' bicycles or the money to buy them. We bought one ourselves, but cannot afford three. The one bicycle, an almost new one, cost us \$25 and we feel that it is money well spent, because on that *one* bicycle *two* boys of fourteen and fifteen respectively go on alternate days to Manati to an automobile repair shop whose owner, a very decent and capable young man, is teaching them to become mechanics. The days they are not in the shop they spend outdoors working on the farm, so that they do not get too much dust of the shop in their lungs, and they keep that way in splendid health and are learning farming as well as a trade.

That Miss Harriet M. Bedell is continuing the same good work among the Indians of Alaska that she did for many years among the Indians of Oklahoma will be seen from the following letter, written from Stephen's Village, on the Yukon:

WE have had a very well-attended school this winter and the adult school from 3:30 to 5:30 p. m. was specially interesting. One of the men worked so hard that he is now able to figure up how much money he will get from his meat when he goes to the white towns to sell it. They have been so anxious to learn that they have taken their books out hunting to study.

Our people are learning to give. They have furnished me with all the meat and fish I could use without charge, and this winter they gave enough wood for the church and school next winter. They surprised me one night by spading my potato patch and planting my potatoes while I was asleep. Now they are going to give muskrats to the store on the mission account as a present to the bishop when he comes this July. We have a splendid class to be confirmed, four men and three women.

We are having school again but are trying the experiment of having afternoon and evening sessions instead of morning and afternoon. It is light all the time and the people don't go to bed until they are so sleepy they cannot stand it; then they sleep for fifteen hours or more at a time and begin over again. They say it is easier to work at night, the mosquitoes are not so bad. I think, too, it is hard to go to bed when the sun is shining. It seemingly makes a circle around our village, not quite closing because we are just outside the Arctic Circle, but it disappears for only a short time.

After the bishop's visit, I shall go to the camps again. It will be easier this year because I know better what to do. I strongly feel that knowing all sides of their lives I can help them better. Our outfit is a great joy to us.



## Our Letter Box

Our little organ has given so much pleasure. There is nothing in the village for the young people and their homes are not very attractive. They have come to the mission cabin nearly every night to sing, play the phonograph, play games and read. I can hardly tell which they do most. They love to sing and always before going home we sing national airs, school songs, etc., ending with one of the evening hymns.



Since her retirement as secretary of the Woman's Auxiliary, Miss Julia C. Emery has retained an office in the Church Missions House, where her intimate knowledge of every phase of the work makes her a valuable counsellor and adviser-in-general to the staff. Among her other activities, Miss Emery sends a letter at regular intervals to all our missionaries, believing that they will be interested in knowing what is happening in the "family" at the home base. One in which she announced some changes in the staff brought forth the following response from a missionary physician who, after long service in Alaska and China, refuses to be invalided and is still actively at work in a mission hospital in the South:

THE letter from the Church Missions House came this morning. I don't like to think of the passing of my own family, for I have always considered the people at 281 as my very own. You know I remember the Board as far back as the days of Dr. Twing, and I went to Alaska under Dr. Langford. Our farewell service before leaving for Alaska, at which Archdeacon Kirby preached, was the first Communion Service held in the chapel of the Missions House. The late Dr. Littell preached at my farewell service when I was going to China, and Mr. A. A. Wild played the organ.

Mrs. Twing and Mr. Kimber stand out in my memory with Mr. George C. Thomas and Dr. Bunn, and Mr. Roberts, who has so recently resigned. My first mission check was signed by Mr. George P. Bliss. I knew Miss Emery and her sister well. It seems only last year that Mrs. Roots wrote Miss Emery to this effect: "Dr. Glenton sends love; she is sitting by the fire holding Logan Holt in her lap," and here is "Logan Holt" at school with

his older brother; and that very dark January afternoon at Anvik on which Henry Chapman arrived does not seem more than ten years ago—and he is now at the G. T. S.!

All these reminiscences bring back the old days, when Montana was a missionary jurisdiction and the present Oklahoma was Indian Territory, to the days of Miss Muir's school in Athens, and the Dean Gray Seminary in Mexico, when THE SPIRIT OF MISSIONS had a tan-colored cover and was about the size of the telephone book in a small town, and when *The Young Christian Soldier* was printed in the colors at national seasons.

"Those were the days!" We could buy a ton of sugar if we wanted to, and a dozen apples for a nickel, and we could burn the light all night, or asphyxiate ourselves with gas, and no worry about the coal supply. There were no auto tires to puncture and thus increase the price of rubber, no aeroplanes to use a certain medicinal oil as a lubricant and send the price out of reach.

And thirty years from now the present incoming family will be saying the same thing, as their successors appear. Will the tie be as strong? Of course it will. But there is a peculiar affection amongst us of the passing age, born of the peculiar circumstances of the times, born of the fact that we knew each other when much of the work was like the conies, "a feeble folk"; knew each other through the Boxer and cholera seasons in China; knew each other when our word from headquarters, on the death of Bishop Ingle, read thus: "Church sympathizes with loss of great leader in China; God reigns, go forward." Having gone through these things together, the passing must needs be painful, but the memory of our associations will be rich beyond measure, and my own experience has borne me out in what a treasure such memories may be.

## NEWS AND NOTES

**B**ISHOP TOURET of Idaho has been obliged to relinquish the oversight of Utah and Bishop Tuttle has resumed charge, for the present, of that missionary district.

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**O**N the morning of Thursday, January 29th, there was a celebration of the Holy Communion in the chapel of the Church Missions House for Mr. and Mrs. Van Wie Bergamini, who were about to leave for China.

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**R**EADERS of THE SPIRIT OF MISSIONS receiving appeals from Shanghai signed H. G. C. Hallock would do well to communicate with the Foreign Secretary, 281 Fourth Avenue, New York, N. Y., before responding.

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**T**HOSE who desire to enter subscriptions for THE SPIRIT OF MISSIONS are earnestly requested not to send cash in letters. Postoffice orders or checks are recoverable if lost in the mails, but money so lost is gone forever.

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**A**T its last meeting in December, 1919, the Board of Missions received with regret the resignation of Mr. George Nye Steiger, who has been connected with Saint John's University, Shanghai, for the past thirteen years. Mr. Steiger returns to this country for graduate study.

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**O**N the morning of Friday, January 23rd, there was a celebration of the Holy Communion in the chapel of the Church Missions House for Mrs. Estelle Swann Royce, who sailed the next day for the Canal Zone. Mrs. Royce has the distinction of being the first woman missionary appointed to this district and the reports of her experience there will be awaited with interest.

**O**WING to the increase in the cost of exchange the work of the Church Missionary Society of England in the Far East is seriously hampered. The purchasing power of a dollar in China is about one-quarter of what it was previous to the war. This will compel the most drastic retrenchment in the missions in that country. In India the same situation prevails. Some hospitals have already had to close temporarily. It is hoped this condition will soon be relieved.

✱

**A**N unknown friend in Chicago signing herself "Stenographer No. One" recently sent some money to the Church Missions House, stating that it was her November contribution to missions on the "One-hour-a-month Plan". This evidently means that some young business woman has decided to give every month the amount she earns during one hour. That means twelve hours a year, a good long working day. The conception is certainly a fine one. The Department of Missions is thankful for the spirit that finds expression in such a plan, and takes this occasion of expressing its appreciation.

✱

**A**N interesting development of the work in our Hankow mission has come about through the presence of one young Churchman in a Chinese high school, recently opened as a private enterprise in the city of Hankow. There are about eighty students, all from the province of Hunan. The young man in question made himself known to the cathedral clergy and asked that they would form a class for religious instruction in the school. With the cordial consent of the authorities this was done and forty-four men voluntarily enrolled. Under the leadership of the Reverend S. Harrington Littell they are studying Dr. Pott's *Life of Christ*.

THE REVEREND NEVILLE JOYNER of the Pine Ridge Agency, South Dakota, has sent out a call for quilt pieces. He says, "The women have been begging for quilt pieces since September and I have none. Could you not send out a distress call and get me a large supply? Small pieces, remnants, old trousers, waistcoats, skirts, coats—anything from which a quilt piece may be cut". The quilts are sold by the Dakota women and the money given to the Church.

✽

ON the evening of Thursday, January 29, the alumni of the University of the South united with the Church Club of New York in a reception and dinner to Bishop Gailor, as president of the newly-formed Council of the Church. About seven hundred men and women were present. Dr. Manning presided and Bishop Burch welcomed the guest of honor on behalf of the diocese of New York. Among the other speakers were Stephen Baker, vice-president of the Church Club; Frank L. Polk, assistant secretary of state, and Archdeacon Stuck, of Alaska, an ardent alumnus of Sewanee.

✽

THE Reverend William Wyllie, our missionary in the Dominican Republic, recently found a copy of the Gospel according to Saint Luke in Spanish in the possession of one of his Negro communicants, who had received it from the Scripture Gift Mission of London before he left Antigua for Santo Domingo. Mr. Wyllie's request as to whether he could procure additional copies for distribution was immediately answered by the dispatch of a large grant of Spanish Gospels. Those who are interested in helping this good work should communicate with the secretary of the American branch of the Mission, Robert B. Haines, Jr., 119 South Fourth Street, Philadelphia, Pa.

MRS. EDWARD H. LEE, daughter of the late Bishop Brooke, of Oklahoma, is compiling a complete list of the reports made by the bishop of Oklahoma to the Board of Missions during the twenty-five years of his missionary episcopate. She has succeeded in obtaining all except those for the years 1905-6 and 1906-7. Two copies of each are needed. The Church Missions House is unable to supply them and this note is printed in the hope that some person or persons may have kept the reports sent out by the Board of Missions for the years mentioned and be willing to part with them for this purpose. Will any such write to Mrs. Lee at 1353 North State Street, Chicago, Ill.?

✽

WE are indebted to one of our missionaries in the Philippines for the following clipping from the *Manila Bulletin* of December 26, 1919:

The 500 sacks of mail on the transport Great Northern, which arrived Tuesday evening, were water-soaked and the mail is practically a total loss. In addition to being water-soaked the sacks were jammed about the hold, many of the sacks were torn to pieces and together with their erstwhile contents now lie in a lot of rubbish removed from the transport and piled on pier No. 1, where the Great Northern is docked.

All the sacks which were not destroyed have been removed from the dock to the post office. The first-class mail was dumped out of the sacks Wednesday and an effort made to dry it and save as much of it as possible. This will be very little.

The second-class mail will be handled in like manner today, with like results: magazines, newspapers. Christmas packages, these are all gone—"glimmering through the dream of things that were".

The poetic fancy of the Manila reporter will hardly console those whose gifts or letters were lost. Any of our readers who do not receive acknowledgment of letters or packages sent to the Philippine mission will understand that very probably they were not delivered.



# THE NATION-WIDE CAMPAIGN

*By Lewis B. Franklin, Treasurer*

THERE has been an insistent demand from the Church for a concise statement of the financial results of the Nation-Wide Campaign. The reason why such a statement cannot yet be published is that many dioceses deferred the canvass until Lent and others have delayed their reports.

The goal set for the general work of the Church by the joint commission appointed by General Convention was twenty-eight million dollars over the three-year period. The commission suggested that the dioceses should, on their own responsibility, raise fourteen million dollars for their own work in the same period. The amount of twenty-eight million dollars was allotted to the various dioceses and districts on the basis of their current expenses, but it now appears that the several dioceses have been more ambitious than was expected and have adopted diocesan budgets for which they are solely responsible, of approximately eighteen million dollars for the three-year period.

As to the general work of the Church, it now appears safe to estimate that the receipts for the year 1920, after making due allowance for deferred canvasses but allowing for the usual contributions for missions from those few parishes which have had no canvass whatever, will be not less than four million dollars, which sum may be largely increased by the energetic continuation programme now being pursued in so many of the dioceses which have not achieved complete success. While this is far short of the nine million, three hundred and thirty-three thousand dollars aimed at, the prospects are bright for largely increased results next year and it is within the bounds of possibility that the entire sum of twenty-eight million

dollars will be realized during the three-year period.

The apportionment for general missions for last year (1919) was \$1,590,376, and of this amount only \$1,424,997.27 was paid in. It is therefore evident that in addition to greatly enlarged contributions for parish support and diocesan missions the Church as a whole will give to its general work this year approximately three times the amount contributed in 1919.

The outstanding feature of the reports received is the great difference in the amount contributed per communicant from the several dioceses. This might not be strange were the large contributions from those dioceses generally regarded as being composed of the wealthier people of our Church, but this is not the fact. For instance, the diocese of Connecticut has pledged to date for the Mission of the Church the sum of \$1.48 per communicant; Long Island, \$1.26; Pennsylvania, \$3.07; New York, \$3.08; Olympia, \$7.32; Texas, \$10.13; Atlanta, \$13.30; Virginia, \$18.07.

Financial results can be counted and tabulated, but the deeper and more abiding spiritual success achieved will only be made known as its effect is manifested in the life of the parish, the diocese and the Church at large. Hundreds have volunteered for life service; thousands for local service. Church attendance has been largely increased, particularly among the men. We have received reports of men's clubs, men's Bible classes, boys' clubs, community clubs and saloon substitutes being started all over the country as a result of the Campaign and the increased interest thereby aroused in the work of the Master. May God give us grace to continue this great work with renewed zeal.

# A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address Literature Office, Church Missions House, 281 Fourth Avenue, New York, stating quantity wanted

## Alaska

- 800 The Borderland of the Pole.

## Brazil

- 525 Under the Southern Cross.

## China

- 200 The Chung Hua Sheng Kung Hui.  
(Holy Catholic Church in China.)  
203 Church Day Schools in China.  
247 Practical Ideals in Medical Missions. 5c.  
251 For the Women of Ichang.  
260 Parish of Ten Million People, Changsha.  
273 Saint Faith's School, Yangchow.  
275 Saint Mary's Hall, Shanghai.  
276 Saint John's University, Shanghai.

## Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.  
510 Foundations.

## Honolulu

- 1000 The Cross Roads of the Pacific.

## Japan

- 300 The Nippon Sei Ko Kwai (Holy Catholic Church in Japan).  
303 Saint Agnes's, Kyoto.

## Latin America

- 555 One and Twenty Republics.

## Liberia

- 100 Our Foothold in Africa.

## Mexico

- 550 The Land, the People and the Church.

## Panama Canal Zone

- 575 The Canal Zone.

## Philippine Islands

- 400 The Cross, the Flag and the Church.

## United States

### INDIANS

- 600 The First Americans.  
697 Bishop Hare's Schools.

### NEGROES

- 700 The Church and the Negro.  
3097 The Church and the Negro. 10c.

### FOREIGN-BORN PEOPLES IN U. S.

- 1501 The Eastern Orthodox Church. 10c.  
1504 E Pluribus Unum: The Christian Americanization of Aliens.  
1505 What to Do for Christian Americanization.  
1506 Foreign-born Americans. (Illus.) 35c.  
1507 Immigrant Chart. 5c.  
1510 The Czecho-Slovaks. 10c.  
1515 Americans All. (Poems.) 5c.

### SOUTHERN MOUNTAINEERS

- 1550 Appalachia.

## Devotional

- 50 Prayers for Missions.  
51 A Litany for Missions.  
52 Mid-Day Intercession for Missions.  
54 Mid-Day Prayer Card.

## Miscellaneous

- 901 A Soldier's Vision of Missions.  
915 Appropriations Made for Year 1919.  
916 Designated and Special Gifts.  
944 Women in the Mission Field.  
946 How to Volunteer.  
948 The New World and the New Need.  
969 The Church and the World.  
978 At Home.  
979 Abroad.

## Educational Department

- Church Dictionary. 25c.  
Observation Trips. 25c.  
3000 A Service for Missionary Day.  
3053 Mission Study Class: What Is It?  
3054 Mission Study Meetings.  
3060 Mission Study Class: Place and Value.  
3091 Catalogue of Educational Material.  
3094 Ten Missionary Stories. 10c.

## The Woman's Auxiliary

- W.A. 12 Re-organization of the Box Work.  
W.A. 15 New Plans.  
W.A. 16 A Bit of History. 5c.  
W.A. 20 Hand Book. 10c.  
W.A. 25 To the Auxiliary (5 leaflets).  
W.A. 26 A Devotional Exercise.  
W.A. 30-31-32 Suggestions for Presidents, Secretaries, Treasurers. 5c a set.  
W.A. 100 U. T. O. Resolution and Prayer Card.  
W.A. 102 How Are We Giving To Our U.T.O.?  
W.A. 103 The Little Blue Box.  
W.A. 106 From Small Beginnings.  
W.A. 113 Helps for U. T. O. Treasurers.  
W.A. 116 Spiritual Value of the U. T. O.  
W.A. 117 United Thank Offering Catechism.  
W.A. 121 Prayer for the Woman's Auxiliary.  
W.A. 501 Triennial Resolutions. 10c.

## The Junior Auxiliary

- W.A. 200 The Junior Collect.  
W.A. 201 The Junior Department: What It Is.  
W.A. 206 The Junior Book. 10c.  
W.A. 207 The Junior Plans.  
W.A. 212 The New Junior Plan.  
W.A. 215 Evolution not Revolution.  
W.A. 302 Little Helpers' Prayers.  
W.A. 308 The First Step.  
W.A. 309 A Message to Mothers.

The following are the most recent leaflets: Nos. 1504, 1505, 1506, 1507, 1510, 1515, 1550, 3097, W.A. 12, W.A. 15, W.A. 100, W.A. 121.

# THE WOMAN'S AUXILIARY

## TO THE PRESIDING BISHOP AND COUNCIL

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### AN APPRECIATION

ALL will wish to read the following resolution, which was presented by the committee on resolutions—Mrs. A. S. Phelps, Miss Lucy C. Sturgis, Mrs. F. B. Stevens and Mrs. Charles R. Pancoast, chairman—and passed by the Executive Board of the Woman's Auxiliary, at its meeting on January nineteenth. Its publication has been delayed by the fact that our space was of necessity curtailed in the Lenten Offering Number.

Similar resolutions have been passed by many diocesan branches, and some of them have been sent to THE SPIRIT OF MISSIONS with the request that they be printed in its pages. To our regret lack of space has made this impossible. It is hoped, however, that such branches, as well as all members of the Auxiliary will consider these resolutions their own, voicing as they do the universal feeling of regret at Bishop Lloyd's going, and of deep thankfulness for the years of his inspiring leadership:

In recognition of the immeasurable debt of gratitude which the Woman's Auxiliary owes to Bishop Lloyd for his unfailing courtesy, inspiring interest, wise counsel and deeply spiritual leadership, we, the members of the Executive Board, desire now to tender to him, in the name of the Auxiliary, our heartfelt appreciation of all that he has given us, and our sincere regret that the discontinuance of his service as president of the Board of Missions must mean, in some measure, a curtailment of the sympathetic relationship which we have been privileged to enjoy with him under his guidance.

To him is largely due the true conception we have of the Church's Mission; under his leadership the contributions for missions have increased six-fold, and the co-ordination of all departments of Church work as embodied in Canon 60 has long been his cherished desire.

Realizing the inadequacy of any words to express our appreciation and gratitude for such leadership we believe we can offer him no better proof of loyalty than a rededication of ourselves to the supreme cause which is nearest to his heart.

We would, therefore, pledge him our profound intention to hold the Auxiliary loyal to the new organization which the Church has established for the achievement of Her whole Mission and to carry into our new work to the utmost of our ability the principles and ideals which he has taught us to value and strive after.



## THE WOMAN'S AUXILIARY

OF all the changes made in Detroit none so deeply affected the Woman's Auxiliary as did the replacement of the Board of Missions by the Presiding Bishop and Council. For many months before the Convention the question of what would happen to the Auxiliary if the proposed canon should be adopted was discussed. The delegates of the Woman's Auxiliary at Detroit adopted the recommendation made by the Conference Committee that if the canon passed we should become an Auxiliary to the Executive Committee thus created and, as that Committee is to control Religious Education and Social Service as well as Missions, they should also become part of our work. It was amusing if not a little trying that we had to decide these questions and adjourn before the Convention acted on the canon. But the Woman's Auxiliary tried to be ready for any eventuality by deciding what it would do if the canon were adopted and if it were not!

Then as the days passed since October we realized that our vote was not the only thing necessary to enable the Auxiliary to do what it had proposed. The canon had passed, creating the "Presiding Bishop and Council". We sent a message to the first meeting of this Council telling them of our vote in Detroit, and the complimentary resolution quoted by Bishop Gailor in his letter printed in the February number of THE SPIRIT OF MISSIONS was passed.

It is a satisfaction to be able to state that the committee on Organization and By-laws to which this question concerning the coordination of women's work in the Church was referred brought in a resolution which was passed by the Presiding Bishop and Council at its meeting on February 11th. (See page 176.)

This will be enthusiastically welcomed. It will seem natural to still call ourselves the Woman's Auxiliary. Then we have received permission to add social service and religious education to our missionary work and this will certainly appeal to those who have sometimes felt that we forget the work near at hand! And then perhaps best of all is the final part of the resolution. The Auxiliary has been keenly aware of the mistake of dividing the women of the parish into too many organizations and eager to act on the lessons the world has been learning through these last years of the need of cooperation, so at Detroit the Auxiliary suggested a federation of Churchwomen's societies and invited the other societies to send delegates, which, with the Auxiliary's delegates and other members at large, should create a national council (since changed to national committee) of a Church Service League. This League is to be a federation of Churchwomen's societies and it should be a matter of joy and pride to the Auxiliary that the Presiding Bishop and Council think so well of the plan which the Auxiliary inaugurated in Detroit as to suggest that *when* this federation is completed it may be wise that it should be recognized as the Auxiliary to the Presiding Bishop and Council. There is so much work to be done, such great tasks to be faced by the Church if She would play Her part in this critical time, that it is an inspiration to feel that the women of the Church are ready to work in mutual understanding and co-operation through the great days before us. A great step forward has been taken and we confidently look to the women of the Church to fulfill the expectation of the Church at large as expressed by the resolution of the Presiding Bishop and Council.



SHELTERING ARMS HOSPITAL, HANSFORD, WEST VIRGINIA

## MY TWO FAMILIES

*By Deaconess E. S. McNulty*

THE "missionary" here in Hansford, West Virginia, has a double work to do. There is our diocesan Sheltering Arms Hospital and also the work in two villages. I divide my day as equally as I can between these two families. Persons often say to me, "But what does a deaconess find to do in a hospital?" I think I might quote a conversation which was overheard between one of our nurses and a small patient, a little fellow of about six years of age. The nurse in charge said to him "Gene," pointing to me, "who is that?" "Why," said Gene, "that's Miss Missionary, of course." "Well, but what does she do here?" "Huh", answered Gene in a very superior tone of voice, "why she 'misshes' of course". Poor little Eugene came nearer to my ideals for my work than he ever will realize. Is one ever in a place, I wonder, where

one cannot find something to do for the Master?

To begin my "day". In the physical care for others, as in any other care, is it not always a comfort and help to start the day with the call for guidance of the Saviour who said "Inasmuch as ye do it unto one of the least of these ye do it unto Me"—so every morning before we start our duty the nurses and I meet together for a few minutes of prayer, ending with the singing of a hymn.

Then the busy day commences. Prayers with the children in the nursery, the visiting of the especially ill patients, etc., these duties come first. But most of the first part of the morning is spent in my pretty little office in attending to visitors from all walks of life. The morning trains arrive, always with patients, some so pitifully "mashed in the mines", for our hospi-



THREE OF THE JUNIORS  
*The little president stands at the left*





DEACONESS McNULTY AND SOME OF HER LITTLE FRIENDS

tal, being in the midst of the coal fields, is particularly for miners and their families. As these sick and injured ones come in, some walking, some on cots, I try to take away from them that fear of a hospital which so often they and their friends who accompany them have, and to make them feel that they are coming into the care of His sheltering arms. There are often practical ways in which help can be given also.

Then comes mail time, and it is always great fun to take around the patients' mail. Often the letters have to be read, for so many of our sick ones can neither read nor write. Many a time when asking how some one spells his or her name the answer will be, "Oh, it don't make no difference, anyway will do, just whatever you think right". So the morning passes—doing the "odd jobs" for my sick family, letters, telephone calls, distributing magazines or books, etc., thus trying to see that all who are able have something to occupy their minds.

Checkers are great favorites and many are the exciting games played, although some few look on this game as gambling!

And the nursery! We have not many children, usually only about ten. Such demands for toys and picture books! But as every one is very generous to our hospital usually the supply is somewhat near the demand. As soon as I appear at the nursery door there are cries of "Oh, Miss Deac'ness, (or more often "Miss Dickens") did you bring us any 'play pretties'?" till I fairly have to run sometimes. Poor little ones! I don't often run away. Many are the good times we have together.

In the afternoon comes the village work—just which is nearer my heart. the hospital or this work, it would be hard to say. The two villages are quite different, one (where the hospital is) is a quiet self-respecting place on the whole, notwithstanding the fact that in the two years I have been there there have been three murders. The



THE CHAPEL AT THE SHELTERING ARMS HOSPITAL

other village, about one mile distant, is much larger, a typical "mining camp" of about four hundred. Such conditions physical, moral and spiritual, are here met as can only exist in the shifting life of a mining village. It makes one's heart ache indeed. "Is it nothing to you all ye that pass by?" Yet with all its evil reputation let me say here, never have I met with anything but courtesy and a warm welcome. I have never had occasion to fear entering the very worst places there. Yes, there are shootings, "rockings" and other evil happenings, but then is one not trying to reach the "lost sheep?" Little by little the Red Cross, the Dorcas Society, Altar Guild, Junior Auxiliary and Sunday-school are helping to bring the people of these two villages nearer to Him who "first loved us".

Our Junior Auxiliary and our Sunday-school of about forty are my great joy. Slowly I think they are learning not only about the Saviour Himself, but are experiencing the joy of doing for others for His sake. The hospital helps awaken this spirit. For

example, at Easter time the children love dearly to take a long walk through the woods, gathering quantities of flowers. After Sunday-school on Easter morning a delegation takes them to my sick family, each patient receiving a few of the flowers. At many special times my two families meet, each I trust receiving help from the others.

Our village church is right on the grounds of the hospital and often our patients beg to be allowed to go to Sunday-school or service. Our church is the only one in the village, so the opportunity is great. Perhaps the evenings are the times I love best in our hospital. There is more time then for the quiet intimate little talks with our sick ones. Of course, I have to go around and tuck them all in, first the children and then the grown-ups. It is dreadful indeed to find how many children have never known what a prayer is. I try to allow no child to leave without really knowing at least one short prayer for the mornings and evenings. Why, I wonder, do so many even educated mothers say "My child



A MINER RETURNING FROM HIS DAILY TOIL

is too young to say his prayers", yet they are always taught nursery rhymes. That is why I find so many men who cannot even say the Lord's Prayer.

In our hospital we have many operations, so every evening I visit for a few moments those who are to "go up" in the morning. It has been astonishing to me how these rough miners, many of them having had very evil lives, some even being murderers, will open up when one shows a loving interest. Never, as far as I can remember, have I had one refuse (if able to do so) to kneel down for a few words of prayer with me. Then through the long ward, there will be a "Hush, hush" from some of the other men to those who perhaps may be talking too loudly. Then, if death approaches, there comes the privilege of trying to prepare these poor neglected souls for their true Home. I try, if possible, never to allow any to pass beyond without baptism. As there seldom is a clergyman at hand, I take this duty upon myself that each one may truly "depart in peace". If occasionally it means a night up surely there are compensations. Many a

night in my little office have I had some poor man who has just said "Goodbye" to some dear one put up, for the first time in his life, a prayer to the Father who has taken that soul to Himself.

Every Sunday evening comes our short service in the wards, our pupil nurses forming a volunteer choir. The services always seem to mean a great deal to "the family" and are eagerly looked forward to during the week. The patients themselves always take part if possible, particularly in the choosing and singing of the hymns. Owing to generous gifts from various friends of the hospital a small portable organ has recently been obtained. This adds greatly to everyone's pleasure and the singing is also thus improved!

And so the day comes to an end, each one of us drawn perhaps a trifle closer to the Saviour who watches over all.

Are there not more who could come and work among our people? With the great awakening that is coming to us all at this time surely there is some one who will hear the call from the West Virginia field. The need indeed is great, and so is the joy.



## THE JANUARY OFFICERS' CONFERENCE

THE Officers' Conference on January fifteenth was preceded by the Holy Communion, Bishop Gailor being the celebrant and coming from the service to greet officers who were present from the following dioceses: Kentucky, Long Island, Massachusetts, New Jersey, New York, Pennsylvania and Hankow, which branch was represented by Miss Dexter from the Church General Hospital, Wuchang.

Bishop Gailor spoke of his pleasure in addressing the Woman's Auxiliary in his first talk since coming to the Church Missions House, of his appreciation of the wonderful work of the Auxiliary and what the Church owed to it, and then of the necessary spirit of sacrifice if the Auxiliary is to help the Church Service League become the big federation it should be. He closed with the reminder of the great results of sacrifice in the war.

Notice of the Day of Prayer on February 20th was given and Miss Withers spoke of the new plans for the Junior Auxiliary and Church School Service League. Deaconess Goodwin gave a most graphic and interesting account of the Student Volunteer Convention in Des Moines, which impressed all present with our responsibility to students. This was followed by a few words from Miss Dexter, who spoke of the Convention and of her recent visit to Richmond and how the splendid work of the Auxiliary there had impressed her. Then, turning to China, she told how satisfactory the new hospital at Wuchang is proving. Miss Sturgis told of the plans made in Massachusetts for the formation of the diocesan council of the Church Service League. She said that the Church Service League was launched under the impetus of the Nation-Wide Campaign.

The annual Quiet Day had been opened to all the women of the diocese as part of the spiritual programme of the Nation-Wide Campaign and the usual January meeting of the Woman's Auxiliary had been put into the hands of the diocesan council of the Church Service League, and a big meeting held in the cathedral at which the work of the different organizations was presented. Bishop Lawrence is president of the diocesan council and Miss Corey, the president of the Woman's Auxiliary, is chairman.

Mrs. Elliott, of New York, told of the formation of a Church Service League in her parish (Incarnation), one of the interesting features of which is the inclusion of the organizations of the chapel with those of the parish church.

THE Girls' Friendly Society Memorial Fund of Western New York, November, 1919, was two hundred and fifty dollars, sent in January for Saint Luke's Hospital and Training School, Manila, to be used at the discretion of Deaconess Charlotte G. Massey, superintendent. The deaconess was formerly a member of the Girls' Friendly Society in Saint Mark's parish, Rochester, N. Y.

DEACONESS K. E. PHELPS, who resigned from the Hankow mission in the latter part of 1917 after years of service in China, has been re-appointed at the request of Bishop Huntington to the district of Anking. She will be stationed at Saint James's Hospital, where besides evangelistic work among the patients and native nurses she will conduct classes in personal hygiene and sanitation—subjects which are *terra incognita* to most Chinese women.

# MISSIONARY DISTRICTS AND THEIR BISHOPS

## I. AT HOME

ALASKA: Peter T. Rowe, D.D.  
ARIZONA: Julius W. Atwood, D.D.  
ASHEVILLE: Junius M. Horner, D.D.  
EASTERN OREGON: Robert L. Paddock, D.D.  
HONOLULU: Henry B. Restarick, D.D.  
IDAHO: Frank H. Touret.  
NEVADA: George C. Hunting, D.D.  
NEW MEXICO: Frederick B. Howden, D.D.  
NORTH DAKOTA: J. Poyntz Tyler, D.D.  
NORTH TEXAS: Edward A. Temple, D.D.  
OKLAHOMA: Theodore P. Thurston, D. D.  
PANAMA: J. Craik Morris, D.D.  
PORTO RICO: Charles B. Colmore, D.D.  
PHILIPPINE ISLANDS: Gouveneur F. Mosher.  
SALINA: George A. Beecher, D.D. (Bishop in charge).  
SAN JOAQUIN: Louis C. Sanford, D.D.  
SOUTH DAKOTA: Hugh L. Burseson, D.D., Wm. P. Remington, Suf-  
fragan.  
SOUTHERN FLORIDA: Cameron Mann, D.D.  
SPOKANE: Herman Page, D.D.  
UTAH: (Presiding Bishop in charge.)  
WESTERN COLORADO: Irving P. Johnson, D.D. (Bishop in charge).  
WESTERN NEBRASKA: George A. Beecher, D.D.  
WYOMING: Nathaniel S. Thomas, D.D.

## II. ABROAD

ANKING: D. Trumbull Huntington, D.D.  
BRAZIL: Lucien L. Kinsolving, D.D.  
CUBA: Hiram R. Hulse, D.D.  
HANKOW: Logan H. Roots, D.D.  
HAITI: Samuel W. Grice (Bishop-Elect).  
KYOTO: H. St. George Tucker, D.D.  
LIBERIA: Walter H. Overs, Ph.D.  
MEXICO: Henry D. Aves, D.D.  
SHANGHAI: Frederick R. Graves, D.D.  
TOKYO: John McKim, D.D.

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## CONCERNING WILLS

**I**T is earnestly requested that inquiries be made concerning Wills admitted to probate, whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: **I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.**..... If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.

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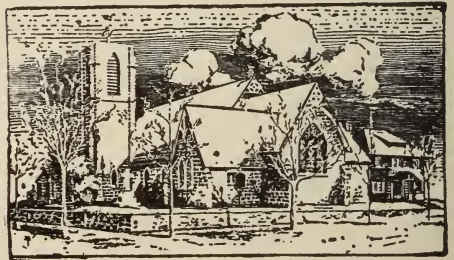
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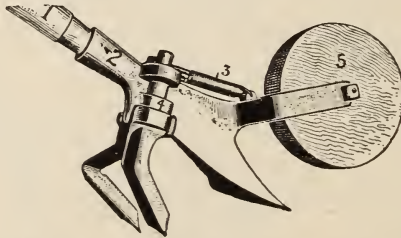
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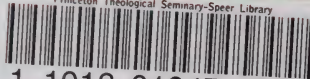


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